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The ARYAN PATH

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THE THEOSOPHICAL MOVEMENT

THIS monthly publication of 16 pages blends the past and the present by reprinting old articles from H. P. B.'s *Theosophist* and *Lucifer*, and W. Q. Judge's *Path*, as well as throwing the light of Theosophy on modern events. All articles are of practical interest.

Principal Contents for March 1939

William Quan Judge
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Occultism—*By H. P. Blavatsky*
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AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. X APRIL 1939 No. 4

THE WEST AND THE EAST

In this number we have brought together and arranged contributions which are intended to show the reader that in the removal of mental confusion and in re-creating order in the Occident India can render real service to the world. In the past India has influenced the thought of the West, and the first article we publish reveals how deep was the impress which she made and how widespread and varied her influence. The writer is not an effusive patriot claiming undeserved credit for his Motherland; he is a scholar and a historian whose researches are marked by a thoroughness recognized and admired by Western savants. It was not only Indian thought that travelled in ancient days but also Indian commodities; Dr. Radhakumud Mookerji's article reveals the highly civilized condition of old India. It was an India not only of philosophers and gymnosophists but also of artists and of artisans, of creators of beauty and of craftsmen whose handiwork adorned the marts of Rome herself.

The internal conditions of India are pictured for us in the two articles which we print under the caption "Social Order in Old India"; they describe the harmonious conditions of a society in which the woman, as mother, wife and daughter, wielded great power and enjoyed a status yet to be attained by the modern European woman.

But the West has developed her own culture, and Dr. Goetz brings out the fact that the Orient and the Occident possess common cultural tendencies and shows how these can link the educated people of the two hemispheres. The educated Oriental has gone a great way in assimilating Western culture, and in doing so, unfortunately, has adopted habits and manners which are not marks of culture but signs of human frailty and ignorance. Japan has become modernized to her great detriment and moral deterioration; in India also many of the so-called educated have

acquired a hybrid mentality the evil effects of which are not as fully perceived as they should be. On the other hand, the Westerner living in the East has signally failed to assimilate the culture of the Orient. Few Westerners resident in India really come in contact with the vital breath, the meditating mind and the throbbing heart of Indian souls. They know India superficially; their point of view is narrow because they are obsessed by the notion of their own superiority. They lose innumerable opportunities of learning the wisdom of India, and thus not only they themselves but also the lands from which they come and to which they return are the losers.

The culture of India is fundamentally spiritual; although to-day a great deal of religious degradation exists, yet in Indian thought there is power to save a collapsing civilization. In Mr. Leslie Belton's article the way is indicated. Neither Hinduism nor Islam nor any other creed can save civilization, any more than can the Christian churches. Here the missionaries of the various Christian churches have cut a sorry figure. They have ignored what Indian culture has to offer and have remained narrow sectarians. The pure Christianity of Jesus is not known in India and that too, is due to the church missionaries. We know many Indians—Gandhiji is one—who appreciate greatly the precepts and the example of Jesus, but refuse to accept the delusion that Christianity is the best of creeds and Jesus the only begotten Son of God. It is because the missionaries try to foist this delusion upon the people that they are suspect, even Gandhiji, famous for his spirit of tolerance and of charity referred to this a few days ago. To Dr. Chesterman, the medical secretary of the English Baptist Mission, who asked "What contribution can medical missionaries make towards the raising of ethical standards in professional life?" Gandhiji replied :—

> You may think me uncharitable, but so long as the mental reservation is there that medical missionaries would like all their patients and co-workers to become converts to Christianity, so long will there remain a bar to real brotherhood... Missionaries... retain everything of the West in their daily lives forgetting that clothes and food and modes of life are in response to climate and to surroundings and adjustment, therefore, becomes necessary.

No, it is not along sectarian lines, that religion can aid the people. The "heart of Religion" has to be discovered and a knowledge of mystical philosophy and of occult science is necessary for that task. Modern science has only re-evolved the very method of investigation and of research which ancient soul scientists before them used. One of the difficulties in the way of utilizing their discoveries is the notion that primitive men were savages. In her *Isis Unveiled* and *The Secret Doctrine*, H. P. Blavatsky has shown how, at the very appearance of man on earth, Perfected Men, the flowers of previous fields of evolution, acting as the Fathers of the human race, imparted knowledge which, however obscured, has never been lost. It has reached us in this cycle. It is in that knowledge that reformers like Mr. Belton will find the key to discover the heart of Religion for themselves and, more, to aid others in that task.

INDIAN INFLUENCE ON WESTERN THOUGHT

[Dr. Radhakumud Mookerji is famous for his researches in ancient Indian history ; he is a recognized authority on the subject.—Ed.]

India's influence on Western thought is a part of the larger fact of her intercourse with the West. The usual belief is that isolation rather than intercourse with foreign countries has moulded India's history. That isolation is to some extent the product of her geography. Nature shut off India by mountain-barriers in the north and seas on the south. Yet India has had constant and vital communication with the world outside by both land and sea. In earliest times, as shown by archæological discoveries, India had developed in the Indus Valley a chalcolithic civilization intimately associated with contemporary civilizations in Mesopotamia and Asia Minor. Commerce in commodities brought in its wake commerce in ideas. The Indus seals marked by the humped bull and other specifically Indian products have been unearthed at Ur and other sites in layers of c. 2800 B.C. Inscriptions at Boghaskoi in Cappadocia show the Hittite worship of the Vedic gods, Indra, Varuna, Mitra and the twin Nasatyas, in c. 1400 B.C. In 975 B.C. Hiram, King of Tyre, despatched his fleet of " ships of Tarshish " from the port of Ezion Geber at the head of the Gulf of Akaba in the Red Sea to the port of Ophir for a supply of " ivory, apes, and peacocks ". There may be a controversy as to the location of this ancient port of Ophir, but none as to the imports being Indian. The trade in peacocks with Babylon is expressly referred to in the *Baveru Jātaka* telling of Indian merchants sailing out of sight of land for months in that trade. The *Rig-Veda* mentions merchants going to sea for the sake of gain, galleys of a hundred oars and shipwrecked persons " without support of land ". The Phœnicians of the Levant were the pioneers of this trade in the Western world and the Dravidians on the Indian side. Besides Sūrpāraka (modern Sopara), Bhrigu Kachchha (Broach) was another ancient port of Western India.

Persia soon intervened between India and the West. The Eastern conquests of Cyrus, the Achæmenean Emperor (558-530 B.C.) included the district called Gandaritis = Gandhāra (Herodotus, I. 153 and 177) while Cyrus himself is stated to have died from wounds received in a battle with " the Indians " (Ctesias, Frag. 37, ed. Gilmore). According to Xenophon (Cyropædia, I. 1, 4), Cyrus "brought under his sway Bactrians and Indians " and extended his authority to the Erythræan Sea " = the Indian Ocean. The inscriptions of Darius (522-486 B.C.) at Persepolis (518-515 B.C.) and Naksh-i-Rustam (515 B.C.) *mention Hi(n)du or* Punjab as part of his dominion. According to Herodotus (III. 94), this part of India was the twentieth satrapy in Darius's empire and contributed a

third of its total revenue, estimated at 360 talents of gold-dust = over a million pounds sterling. This gold was derived partly from the washings of the Indus beds, markedly auriferous in those days (V. Ball in *Indian Antiquary*, August, 1884) and partly from what Herodotus calls "the gold-digging ants" supposed to be the Tibetan mastiffs digging up gold [*cf. Paippilika* gold mentioned in the *Mahābhārata*]. Herodotus (IV. 44) also tells of a naval expedition despatched by Darius in 517 B.C. under Scylax to explore the Indus after he had established his hold on the Indus Valley. Xerxes (486-465 B.C.) took advantage of his Indian provinces to secure an Indian contingent to fight his battles in Greece. It comprised "Gandharians" as well as "Indians". These Indian troops, the first to fight on European soil, marched through the bloody defiles of Thermopylæ and rendered such a good account of themselves that after the retreat of Xerxes they were detained by the Persian commander Mardonius (Abbott's *History of Greece*, Vol. II) for his Bœotian campaign. In 330 B.C. Darius III indented upon India for soldiers to fight for him at Arbela against Alexander; some of them fought under the Satrap of Bactria; others, "the mountainous Indians", were led by the Satrap of Arachosia. Thus the Persian Empire greatly facilitated Indian contact with the West.

Aryan language, culture, manners and customs offer points of similarity to those of the Indo-Germanic peoples of ancient Europe. Sanskrit is akin in words and concepts to Greek and Latin. Vedic society agrees with Homeric in many points: society consisting of a number of patriarchal families and made up of tribes; the descent of highlanders upon the docile people of the plains who are conquered and subdued to their culture; worship of the gods of the "Upper Air" in both, Father Heaven (Jupiter, Dyaus, Pitar), Mother Earth (Prithivī), the wide expanse of Heaven (Varuṇa), the Dawn (Aurora, Ushas) or the Sun (Helios, Sūrya). Even the heroes of Homer were charioteers like those of *Mahābhārata*. Indian thought early influenced Greek philosophy. The simple eschatology presented by Homer did not satisfy the growing sense of the mysteries of life and demand for their solution. The pioneers of this new thought were the Ionian Greeks of Asia Minor who were in intimate touch with Persia and through Persia with India where the Ionians were called *Yavanas*. Pānini (c. 750 B.C.) refers to the Greek script as *Yavanāni lipi*. Thales of Miletus, the founder of Greek philosophy, was followed by philosophers like Xenophanes, Parmenides, and Zeno, who, like the Rishis of the *Vedas* and *Upanishads*, sought for the One Ultimate Reality behind the Many and founded Greek metaphysics. This Eleatic School was followed by the Orphic movement, marked by some kind of pantheism, insistence on the soul in preference to the body in which the soul is supposed to be imprisoned, and the consequent yearning of the soul for release from that prison. Orphism is traced to Pherecydes of Syros (c. 600 B.C.) and his disciple, Pythagoras, as its founders.

Pythagoras, born c. 580 B.C. on the Island of Samos, travelled widely

and studied Egyptian, Assyrian and Indian thought, according to his biographer, Iamblichus. Garbe (*Greek Thinkers*, I. 127) considers it quite possible that Pythagoras, who was a contemporary of the Buddha, was brought into touch with Indian thought through Persia. But the most convincing proof of his familiarity with Indian thought is the evidence furnished by the philosophy of Pythagoras who introduced to the Western world the doctrine of the transmigration of the soul in a never-ending series of births and deaths. That is a cardinal doctrine of Indian philosophy, Vedic or Buddhist. Like the Buddhists and Jains, the Pythagoreans took their stand upon the sanctity of life and on *ahimsa*, non-violence, as the real religion, and abstained from eating meat.

Pythagoras and Empedocles claimed to recall their past births like Indian yogis. Metempsychosis was accepted by Pindar and by Plato, who further believed in its consequential Indian doctrine of *Karma*. We find in *Phaedrus* the statement that "each soul, returning to the election of a second life, shall receive one agreeable to his desire". The *Republic* ends with the remarkable Apologue describing how souls released from their bodies receive their next incarnation at the hands of Lachesis, daughters of necessity (*karma*).

In 570 B.C. Xenophanes introduced to Greek philosophy the characteristic Hindu doctrine of God as the ultimate Reality pervading the Universe and sustaining it by His thought. Empedocles, starting with transmigration, arrives at a number of doctrines recalling the Sāmkhya System of Kapila, who conceives of Prakriti or primordial matter out of which evolves the world of objects under the influence of the three *Guṇas, Sattva, Rajas, Tamas*, corresponding to Lightness, Activity and Inertia. Empedocles also presents matter as made up of the four elements, Earth, Water, Air and Fire acted upon by the motive forces of attraction and repulsion, Love and Hate. This corresponds to the Sanskrit five Reals, *Kshiti, Ap, Teja, Marut, Vyoma.*

Even the Hindu conception of the *Virāt-purusha* whose body constitutes the universe or that of *Brahmānda*, the Golden Egg out of which was born Brahmā, the Lord of the Universe, the thought of the Supreme Soul producing that egg, finds an echo in Orphic legend. Zeus had swallowed up Phanes, the offspring of the great "World-Egg", in whom were contained the seeds of all things, and then made the universe out of His body. The world is thus the body of God, the heavens are his head, the Sun and Moon his eyes, and Ether is his mind, almost on the lines of the famous *Purusha-Sūkta* of the *Rig Veda.*

Again, the Hindu division of society into *varṇas* or castes, Brahmans, Kshatriyas, Vaiśyas and Sudrās is paralleled in the division in Plato's *Republic* into Guardians, Auxiliaries and Craftsmen. Socrates attributes a divine origin to social divisions which should be perpetuated; "otherwise the state will certainly perish". The parallelisms between Platonic and Hindu philosophy are brought out by B. J. Urwick in his *Message of Plato.* The Socratic doctrine, "No one sins willingly", may

be compared with the Hindu theory of *avidyā*, ignorance, as the cause of suffering and rebirths. In Plato's *Republic* the significant simile of the cave is an echo of the Vedānta doctrine of *Māyā* or illusion. Plato's *Dialogues* are full of passages recalling those of the *Upanishads* like :—

"From the Unreal lead me to the Real, from Darkness to Light, from Death to Immortality!"

These parallels of Greek and Hindu thought cannot be accident. Eusebius records and ascribes a Greek tradition to his contemporary Aristoxenus that Indian philosophers had visited Athens and held discussions with Socrates. Intercourse between the two countries received impetus from Alexander's invasion of India. This was followed by Greek ambassadors visiting the court of the Maurya Emperor at Pātaliputra, of whom the most famous was Megasthenes who was struck by the many points of resemblance between Greek and Hindu philosophy. King Bindusāra corresponded regularly with Antiochus I, whom he asked to get him samples of Greek wine and raisins and a Sophist to teach him the science of argumentation. Antiochus replied that he had pleasure in sending the wine and the raisins asked for, but was sorry that "it was not considered good form to trade in Sophists".

Soon came Asoka (274-234 B.C.) known for his foreign missions[1] to five Greek kings—Antiochus of Syria, Ptolemy Philadelphus of Egypt, Antigonus Gonatos of Macedonia, Magas of Cyrene and Alexander of Epirus. These missions were charged with the Indian message of *ahimsa*, peace between man and every sentient creature, and man's duty of providing for the relief of suffering wherever found. It was a message of *Dharma-Vijaya*, peaceful spiritual conquests replacing those of war which was outlawed. Asoka ruled over an enlarged Indian Empire which extended up to the borders of Persia. Trade in goods continued quite briskly between India and the West. The coins of the times show that Greek and Indian merchants were constantly coming and going, buying and selling.

After the death of Asoka, Greek influence established a stronghold in a regular kingdom founded in about 250 B.C. by the Greek descendants of Alexander's colonists in Bactria under Diodorus. One of these Greek Kings, Menander, became a Buddhist, as shown in *Milinda Pañha*. Heliodorus the Greek ambassador of King Antialcidas became a convert to Vaishnavism in the second century B.C.

The Bactrian Greeks were followed by Saka and Parthian Princes. The Apostle Thomas is supposed to have suffered martyrdom at the court of Gondophernes, one of these kings.

Then came the Kushan Empire. Kanishka's coins represent Greek, Hindu and Buddhist deities. Kanishka freely employed Greek workmen and silversmiths. Agesilas is mentioned as the "overseer of Kanishka's Vihāra" in a Kharosṭhī inscription on a relic-casket in Shāhjiī-ki-Dherī. The mixture of Greek and Indian culture culminated in the Gandhara

[1] See "The Foreign Missions of Asoka" by me in THE ARYAN PATH for September, 1937.

School of Art. The *Pax Romana* stimulated Indian intercourse with the West. The Imperial Kushan gold coinage is modelled on that of contemporary Roman emperors. The chief centres of Indian trade with the West were Antioch, Palmyra and Alexandria, where Indian and Greek merchants and men of letters freely met and exchanged ideas. The centres of this trade in India were along the coast of Malabar. The scents, spices and precious stones of Southern India were greatly in request in the West. This trade is described in the *Periplus* written by an Alexandrian sea-captain about the time of Nero. Pliny laments India's draining the Roman Empire of gold, estimated at a million pounds sterling, and the decay of decorum in Roman ladies whose nudity was not covered even by seven folds of Indian muslim. Sumptuary laws were passed against this brisk Indian traffic in muslins. Roman trade agencies or colonies were established at Muziris (Cranganore), Madura and Pukar. Roman coins were deposited by this trade in many places in Southern India. A Tamil poet tells of " large ships of Yavanas bringing gold along the Periyar and returning laden with pepper". Some of the Tamil kings employed " the dumb Mlechchhas " or non-Indians.

Simultaneously Hindu philosophy was penetrating the Hellenistic Schools of Asia Minor and Egypt. Apollonius of Tyana (c. 50 A.D.) came to Taxila for study. Bardesanes gives an account of Buddhist monastic life and Brahmanical manners and customs. Plotinus, founder of the Neo-Platonic School, accompanied Gordian in his expedition against Sapor, King of Persia, in 242 A.D., only as an opportunity to come into contact with students of Indian philosophy. This explains the close resemblance between Neo-Platonism and the Vedanta and Yoga systems. The following words of Plotinus have a Vedantic ring : " Souls which are pure and have lost their attraction to the corporeal will cease to be dependent on the body. So detached they will pass into the world of Being and Reality." Neo-Platonism also enjoins abstention from animal food and sacrifices, showing the influence of Buddhism.

Clement of Alexandria (150-218 A.D.) is full of Buddhist thought. " There are ", he says, " some Indians who follow the precepts of Boutta whom by an excessive reverence they have exalted into a god." This is the first Greek mention of the Buddha. He also mentions the presence of Buddhists at Alexandria and remarks that " the Greeks stole their philosophy from the barbarians ".

There is surprising similarity between Buddhist and Christian parables and miracles, between the Gospel story and the life of the Buddha as related in later works like the *Lalita Vistara* : the Buddha's miraculous conception and nativity, Asita corresponding to Simeon ; the temptation of Mara ; the twelve disciples with the " beloved disciple " Ananda ; the miracles and the Buddha's discounting these as proofs of his Buddhahood ; the story of a pious disciple walking on the waters in *Jātaka* 190. The *Jātakas* are centuries older than the Gospels. *Jātaka* 78 tells of the feeding of five hundred monks by the

Buddha with a single cake in his single begging-bowl, anticipating a similar story of Christ. "Nascent Christianity" as stated by V. A. Smith "was meeting full-grown Buddhism in the Academies and markets of Asia and Egypt." Alexandrian Christianity had many Indian features like the rosary, worship of relics, exaggerated forms of asceticism and the like.

Gnosticism is another fruit of the mixture of Indian and European thought. It is described as "Orientalism in a Hellenic mask". It aimed at a fusion of Oriental, Platonic and Christian ideas. Its founder was Basilides, a Hellenized Egyptian (117-138 A.D.). "The theory of Basilides is that the soul has previously sinned in another life and endures its punishment here, the elect with the honour of martyrdom, and the rest by appropriate punishment." (Clement) Basilides thus believed in transmigration, in the doctrine of *Karma*, in the soul as free from all qualities, in God as unpredicable (like *Brahma*) and even stated that the divine self of Jesus went into "Nirvana" at death. (J. Kennedy on "Buddhist Gnosticism" in the *J.R.A.S.* for 1902).

Alexandria as a centre of learning ceased to be after 642 A.D. when its famous library was destroyed by Caliph Omar and its manuscripts furnished fuel for the public baths for six months. But very soon its place was taken by new schools at Baghdad, Cairo, and Cordova. Baghdad served as a clearing-house for Eastern and Western culture from 762 to 1258, when it was destroyed by the Mongols. During these Dark Ages the Arabs held the torch of learning, borrowing from Hindu sources. Sanskrit treatises were translated into Arabic and thence into Latin. Alberuni (973) learnt Sanskrit and introduced Hindu learning to the Arabs and the West, subjects like astronomy, mathematics and medicine. Alexandria also inspired Sanskrit works like *Romaka Siddhānta* or *Pauliśa Siddhānta* based on the works of Paul of Alexandria (378 A.D.). The medical works of Charaka and Susruta influenced Arab medical writers like Avicenna whose works in Latin translation introduced the science to mediæval Europe.

Folk-stories like the *Jātakas, Pañchatantra* and *Hitopadeśa* have greatly influenced European literature. A typical example is the story of the Judgment of Solomon. The fable of the ass in a lion's skin occurs in Plato's *Cratylus*. Indian stories found their way to Asia Minor from the sixth century B.C. Æsop wrote at the court of Crœsus of Lydia. His *Fables* were translated into Latin by Phædrus and into Greek by Babrius in Alexandria about 200 A.D. Hindu stories like the "Seventy Tales of a Parrot" (*Suka Saptati*) reached the West through the Persian version *Tutināmeh* and the *Arabian Nights*. The famous story of Sindbad the Sailor is of Hindu origin. The story of the Ebony Horse in Chaucer's *Squire's Tale* is borrowed from the Hindu story of a wooden *Garuda*. According to Burton, it travelled from India through Persia, Egypt and Spain to France whence it reached Chaucer's ears.

The Sassanian King Anushīrvan had another collection of Indian

stories rendered into Pehlevi and Caliph Al-Mansūr (753-784 A.D.) had it rendered into Arabic. These stories under the title of *Kalīlah wa Dimnah* (named after the two jackals, *Karataka* and *Damanaka*) were translated into Persian, Syriac, Latin, Hebrew and Spanish, and later into German, Italian and English. They were known in Europe as the Fables of Pilpay (from Bidyāpat = Vidyāpati, Master of Wisdom), a Brahmin who plays a leading part in them. La Fontaine has used these fables of "the Indian Sage Pilpay".

The Indian origin of these European stories is further proved by the fact that their animals and birds such as lion, jackal, elephant, or peacock, are all Indian. In the European setting, the jackal is transformed into a fox. In the well-known Welsh story of Llewellyn and Gelert, the dog and the wolf take the place of the mongoose and the cobra of the *Pañchatantra* story. The father kills the hound left in charge of his baby for marks of blood on its jaws and finds the child alive beside a dead wolf. La Fontaine makes a girl with a pail of milk or a basket of eggs dream and build castles in the air from its profits. In the *Pañchatantra*, it is a Brahmin proud of his begging-bowl overfilled with rice. Many European fairy-stories written by Grimm or Hans Andersen are traced to Indian origins. Chaucer's *Pardoner's Tale* has its origin in the *Vedabbha Jātaka*. The famous story of Barlaam and Josophat is but the Buddhist story of the renunciation of Gautama (Josophat = Bodhisat = Bodhisattva). The story of the Pound of Flesh in Shakespeare's *Merchant of Venice* is also of Buddhist origin. [*References* : *Cambridge History of India*, Vol. I and works or writings of H. G. Rawlinson, Warmington, Charlesworth and Schoff.]

RADHAKUMUD MOOKERJI

[If the above article may be described as showing the glory of ancient India abroad, the following by Shri V. R. Ramachandra Dikshitar, Lecturer in Indian History of the University of Madras, shows the harmony maintained within her borders by excellent administrative institutions.—EDS.]

THE SOCIAL ORDER IN OLD INDIA

[Below we print two articles which reveal the advanced social order attained in the India of old.—ED.]

I. THE INDIVIDUAL IN HINDU POLITY

That the ancient Hindu polity had realised the concept of society as different from a state and that both society and the state existed as separate entities are hard facts which challenge scrutiny by the most acute critic. The conception that underlay both Hindu society and the state was that each was an organism by itself. Hindu society was conceived as comprising individuals in various stages of evolution, all engaged in their respective functions and yet enjoying freedom. So also in their concept of the body politic, generally characterised as the seven-limbed state[1], there was a certain organic unity. The seven limbs which composed the state were interrelated and interdependent, which had much to do with the normal efficient working of the state. The seven constituents of the state were not strung arbitrarily together, but were the natural corollaries of a functional institution. The conception was essentially functional in character.[2] The correlation of state and society was remarkable ; the one complemented and supplemented the other.[3]

What was the end of the state according to the Indian conception ? It was to ensure the liberty of the citizens and to secure the general moral welfare. Thus the state was not a centralised despotism but a benevolent monarchy ; the king was looked upon by his subjects as a father.[4] The proper position of the Hindu state has hardly been realised by modern critics. Every effort was made by ancient kings to found a cultural state, in several cases with success ; the names of Chandragupta Maurya, Asoka, Samudragupta, Harsha and others may be mentioned. One way of promoting the moral welfare of society was to see that all castes conducted themselves aright in their respective orders. If they swerved from the ordained path, the state had the right to punish them.[5] In this way, the state, which represented the common will, helped the promotion of the common good. The daily prayer of the Hindus :—

Svasti prajābhyah paripālayantām
Nyāyyena mārgena mahim mahiśāh ;
Gobrahmanebhyo śubhamastunityam
Lokāh samastāh sukhino bhavantu.

Let kings rule the earth by pursuing the righteous path to ensure the welfare of their subjects ; let cows and Brahmans prosper for ever ; let all the worlds be happy.

would convince the severest critic that the welfare of the world was the most important concern of the Hindu state. The protection (*paripā-*

[1] *Kāmandaka*, Ch. IV. 1. See also *Sukraniti*, V. 12-13.
[2] *Arthaśāstra*, Bk. VIII. Sec. I.
[3] See Dikshitar, *Hindu Administrative Institutions*, Ch. I, Sec. V and VI.
[4] *Arthasāstra*, Bk. II. 1.
[5] *Manu*, VII. 18.

lanam) of the king aimed at the happiness (*sukha*) of the whole world (*lokāsamasta*), meaning all creatures. The *Mahābhārata* refers to the *dharma* of the state as *lokahitam dharmam*, meaning universal welfare.[1] The state was then one organic whole with a devolution of functions ordinarily discharged by groups and guilds. The idea of common life and common interests permeated the whole organisation. The spectre of communalism which to-day eats into the vitals of our social organisation, was totally unknown. While each group organisation retained its own individual characteristics, unity of life was not lost sight of. The relation between the larger group and the smaller was nothing but cordial. Tolerance was the corner-stone of the Hindu national state. It was a commonwealth composed of different groups, each allowed to develop its own ideas and ideals, and to follow its individual religious faith. Political rights were not denied to these groups, and this enabled their members to rise to their full stature in the discharge of their duties and the enjoyment of their rights.

Individuality of the right type, implying mutual relationship and union, was a factor reckoned with. It is not a question of differing from others or standing apart, but of contributing one's quota to the common whole. This is the fundamental concept underlying *svadharma*—the Religion of the Self. An individual is born with three debts[2], *Pitririnam* or duty to ancestors, *Rishirinam* or duty to sages and seers, and *Devarinam* or duty to the gods. The aim of an individual was the liberation of the soul, to be effected by supreme knowledge or *jnana*.[3]

This is not the place to discuss the intricate problem of the individual in Hindu philosophy, covered by the marvellous doctrine of *Karma* or Actions. Manu says[4] that every action, whether of the mind, the tongue, or the body, has its repercussions in the future—in this or in another life. In promulgating the theory of the three debts and the five yajñas or sacrificial offerings[5], the Hindu legislators wanted to emphasise the true relationship of the individual to his group, to the state, and to Nature. He had to embody *dharma*—not only to stand by his religion, but also to act up to it, and if necessary to die in upholding it. The conception of *svadharma*, though apparently religious in character, was based on a sound economic principle. As I have said elsewhere, the *svadharma* theory quashes the current notions of individual freedom, the struggle for existence and the survival of the fittest. This theory made every individual realise his duty to himself, to his family, to his community, to the state and ultimately to the

[1] *Śānti*, 63. 5 and 6.
[2] *Manu*, VI. 36.
[3] *Hindu Administrative Institutions*, pp. 40-41.
[4] *Manu*, XII. 3.
[5] *Pañcamahāyajñas*. These are (1) *Brahmayajña* or Vedic Study, (2) *Pitriyajña* or Remembrance of the Ancestors, (3) *Daivayajña* or oblations to the Gods, (4) *Bhūtayajña* or oblations to *bhūtas* (various beings of the invisible world), and (5) *Manuṣyayajña* or feeding guests, including the poor. (Manu, III. 70 and IV. 21.)

Supreme Spirit. The Party system and the ballot-box cannot be put down as the main features of a democratic system; what is wanted in a true democracy is a sense of "collective mental life", as an eminent political thinker would have it; a sense of the inseparableness of the individual from society. Nowhere was this realised so fully as in ancient Indian polity. It has been well said that the general will is a "synthesis of the 'real' wills of the individuals composing society".[1] In such a state, the individual did not assert his rights. He knew and realised that he had privileges and he enjoyed them. But what animated him was a keen perception of duty. He was full of the quality of Utthāna (vigilance) or Utsāha (enthusiasm) which is an all-round activity. Thus in Hindu polity the individual was the true basis of the State, whether he was peasant or king.

Students of politics often accuse us of having a caste-ridden society where equality of opportunity and of privilege is denied to individuals as such. In other words, there is no social equality, because birth stands in the way of an individual's rising to his full stature. This is hardly a sound criticism; it ignores the fact that Hindu society was conceived as an organism in itself. The institution of *varnas* or castes was based on social function (karma), and in the institution of *āśramas* lay the condition necessary to enable the individual to perform efficiently all his duties. To understand *varna* it is necessary to perceive the value of *āśramas*.

The first *āśrama* or order of society was a course of education and of discipline where the formation of character and the building of a robust body were emphasised. The grahasta (householder) representing the second āśrama, formed the keystone of the social structure and his housewife the mainstay of *dharma*. It is often said that the status of Hindu women was nothing short of slavery. But it was Manu's dictum[2] that where women were not honoured the family would perish. Students of *Jaimini Mimāmsa*[3] will recall the passage presenting a discussion of the status of women. Here, it was maintained that women could own wealth and possess private property. They had also the right to perform *yajñas*. In disposing of property, even as a gift, it was held that a woman must have her husband's consent. But so also, the husband's action became valid only if the wife consented. The four stages of life then enabled every individual to develop his or her personality.

Turning to castes, an informing stanza in the *Śānti parvan*[4] of the *Mahābhārata* tells us that the creator himself became the Brahmana, and the other three castes were related by dharma (*dharmasāmyam*) and ties of kinship (*jñātisāmyam*) to the Brahmana. The *Brihadāranyaka*

[1] V. S. Ram, Asirvadham and Sarma: *Political Theory and Modern Governments*, Part I, p. 114.

[2] III. 55-62.

[3] VI. 1. 3, 6-16.

[4] *Śānti*, 59, 60.

Upanishad[1] puts this idea succinctly.

In the beginning this world was Brahmana only. Being one he was not developed. He created a superior form, the Kshatriyahood. At the Rājasūya[2] the Brahmana sits below the Kshatriya. Even if he attains supremacy, he rests finally upon Brahmanhood as his own source; whoever injures a Brahman attacks his own source. Still Brahma was undeveloped. He created the Vaishya and the Sudra. The last caste was represented by Pushan. This earth is Pushan, as she nourishes all.

The Hindu social division thus aimed at unity in diversity. It had, unlike the modern social organisation of the West, elements of permanence side by side with orderly movement. Being saturated by ideals of common good, there was nothing too high, nothing too low, in that social organisation. Each individual rose to his full mental vigour in his own sphere and made his mark. In the light of a stanza in the *Mahābhārata*, the so-called superiority of caste disappears. It says, "He who would serve as the shore on the shoreless place and as a boat in the boatless place, is always entitled to respect, whether he be a Sudra or any other."[3] Such an elaborate organisation made it possible to absorb the activity of the individual in different forms of social grouping, where the individual, to repeat again, merged himself in the general will of the state.[4] The cry of equal rights for all men would confuse the social relationship. We can speak only in theory of the equal worth of persons. In actual practice persons are not equally worthy. Every individual feels his social responsibility and treats the worthy and the unworthy according to their place in society. If this were not done, it would lead to confusion and not to harmony, to intolerance and not to tolerance. It would narrow the outlook. With all our vaunted progress, we are playing with political institutions. One should therefore congratulate the ancient Hindus on their wisdom in evolving an organisation which has stood the attacks of ages. To criticise it adversely is not to assess it at its proper valuation.

Hindu social organisation very nearly approximates to the Platonic doctrine of justice which included a society divided into three classes according to function. Thus the Indian system stands in striking contrast to the modern totalitarian state where the worth of the individual as such is not regarded. In a communistic state, for example, the individual is sacrificed for the sake of a class. He loses his individuality. Again, if we examine a Fascist state, we find that the individual is in the position of a serf or a slave. No freedom for the individual is assured in any of these states. He is denied the right of individuality. In such a society the state cannot be an ethical institution. There can be no extension of what we have referred to as family spirit. The right of freedom, that is, the right to lead a free life, which underlies all other rights, is not there.

But if we turn to the citizen of the

[1] I. 4. 11-13. I have followed Hume's translation.
[2] A sacrifice generally performed by kings.
[3] *Śānti*, 68-38.
[4] *Manu*, IX, 294 and 296; Yājñavalkya, I, 353.

ancient Hindu state, we have all this. We hear of trial by jury and of the right of a person to defend himself. The Brahmana and the Vaishya, who were forbidden to bear arms, had the right to take up arms to defend their persons in a righteous cause. The individual enjoyed freedom, but Hindu society placed certain restraints on this freedom, for it was realised that unrestrained freedom would in some cases be a source of danger and of fear to society and the state as well.

Every citizen of ancient India enjoyed also religious liberty. If we read Indian history from the seventh century B.C. to the downfall of Hindu rule, we find many religious movements claiming adherents from the rank and file of society. All forms of religious worship were tolerated and approved. The state patronised all religious movements in the country, irrespective of the personal religion of the reigning king. The state recognised freedom of conscience for every individual, and in fact, as in the case of Kovalan, the hero of the Tamil classic *Śilappadikāram* of the second century A.D., or of King Harsha in the seventh century A.D., different members of the same family had their own religious persuasions, and this in no way affected their social relationships. Mutual help and co-operation guided their day-to-day life. The idea of a common Motherland extending from the Himalayas to Cape Comorin was uppermost in their minds and helped unconsciously to develop in them a natural consciousness of and love of service to the group and then to the country.

V. R. RAMACHANDRA DIKSHITAR

II. A GLIMPSE OF THE VEDIC WOMAN

[Atulananda Chakrabarti is the author of *Cultural Fellowship in India.* In this article we find a line of development for present-day Indian womanhood. That there has been an awakening among Indian women is well-known. Fortunately the feeling is growing that their emancipation will come not by following in the footsteps of their Western sisters, but by adapting the modes and manner of their predecessors. We will quote but two statements. The following words were spoken by a Muslim lady, Princess Niloufer of Hyderabad :—

Let us not, however, deceive ourselves by thinking that we have only to teach our village sisters and nothing to learn from them. Unsophisticated and thus unlike many of us who suffer from a little education and many complexes, their simplicity has the virtues and the fascination of the great primeval things of life. With them nature still retains its pristine meaning and the elements, water, air and earth, their original use and value. Poverty and the caprices of the seasons have brought to them the dignity of labour, and hardship the fruits of endurance. The produce of the fields, on which a large part of our stability depends, is as much the work of their toiling hands as those of men. Their life does not admit of such luxuries as seclusion; above all, centuries of association have brought them together, despite differences of race or religion, in the courtesy of a common interest. These are some of the lessons which we, who wish to work for their uplift, their education and the lightening of their burdens, can well learn from them.

The second statement, more direct and telling, comes from a Hindu lady, the Hon. Mrs. Vijaya Lakshmi Pandit, Minister for Local Self-Government in the United Provinces :—

The education of girls should undergo reform in certain respects. It was an amazing thing that they looked upon education as a means of earning a livelihood. The main objective for girls must be to be well equipped for their own rôle in life. It was her desire that girls in India should have attributes which their ancestors were supposed to possess. If they could not model their lives on that of their ancestors they could at least be inspired by them. It was necessary for women to cook as well as to study. It should be the endeavour of every man and woman, she added, to build a new India in which both sexes were equal, neither of them trying to lead the other.—EDS.]

The excellence of a people can, not infrequently, be gauged by the standard of culture obtaining amongst its women and by the honour in which they are held by their men. Indeed, on this consideration alone, Georges Clemenceau has appraised Indian culture as a product of supreme value. This French statesman and savant was delightedly surprised to perceive not only that goddesses were indispensable to the Vedic Pantheon but that the being of woman was there in the very conception of the sacrificial fire which was the first and foremost divinity of Vedic devotion. The grace that comes of the touch of woman is immense.

The word *nāri* in the *Vedas* conveys a sense of dignity, meaning *netrī, i.e.,* directress. The wedding prayer, again, places the bride on a high pedestal. She is welcomed to reign over the family, yet she wields the power she is given for the well-being of the whole household. No wonder she is hailed as "Home, beloved abode", and "bliss". In one single verse a Vedic poetess gives a complete picture of the manifold aspects of the strength and sweetness of the Vedic wife. Viśvavārā prays :—

Agni, do thou repress our foes to ensure our great good fortune; let the riches brought by thee be of the highest and the best. Make perfect, Agni, the wedded life of wife and husband by mutual concord and restraint, and do thou overpower the strength and energies of all those who would be hostile to us.

The hymn speaks of equal partnership in the sacrificial performances and economic concerns and at the same time reveals stately heroism and glowing love. Another sacrificial hymn may be quoted which demands the wife as an inseparable co-sharer in the bliss of heaven. The *mantra* says, "Wife, let us ascend to heaven", and the wife answers, "Yes, let us ascend." When a man has a wife he is complete. "As a complete individual will I go this way to heaven." No less venerable a sage than Yajnavalkya compares a man without a wife to a legume without one of its two valves, and goes on to say that the void in man is surely filled by his wife.

Some of these truths one gathers while studying the ancient Indian lore. The word *kanyā,* meaning a maiden, is derived from the root *kom,* to covet, just as the word *vara,* meaning bridegroom, is derived from the root *vṛ* to woo. A Vedic poetess Ghosā says that she has blossomed into a woman and now the bridegroom has come to woo her. Sometimes, the bridegroom is repre-

sented in the capacity of wooer by his friends, who present his suit to the wife's parents. Thus when the god Soma seeks for a wife, the twin gods, the Asvins, are commissioned as wooers.

There are many indications that personal courtship was to some extent in vogue in the Vedic age. Maidens attired themselves in gay apparel and sought to gain the admiration of chivalrous young men whom they might marry. They went about freely to social parties as well as to sacrificial functions.

A couple of verses in the *Atharvaveda* depict a young woman who has been left too long waiting for a husband to her liking. The god Aryaman is requested to grant that she may now have her own turn and let other women gather around for her wedding party, for she is tired of attending the marriage ceremonies of others.

Participation in sacrificial functions was a matter of course. We come across many passages. Here is a beautiful one veiled under a transparent simile :

> Like women sometimes keeping at home, the wind gods live behind the curtain of clouds, and sometimes they come out and show themselves like women, looking so fine while they are taking part freely in sacrificial festivities and chanting hymns.

Mothers are generally found helping their daughters with useful introductions and instructions for obtaining suitable husbands.

Here is a story where even the father is taken into confidence. It runs thus :—

> Sītā Sāvitri came to her father Prajāpati, and saluting him asked leave to be allowed to approach him with her complaint. She loved Soma, she said, while Soma loved Śraddhā. Prajāpati made for her a paste formed of a sweet-smelling substance, to which he imparted potency by the recitation of certain formulas, and then painted it upon her forehead. She then returned to Soma who invited her to approach him. She desired him to promise her his society.

A Vedic verse tells us that there were many girls who were attracted by wealth, while there were a few of a more refined nature who found pleasure in devoting their thoughts to securing husbands to their own liking. Muir inquires :—

> May we not infer from this passage that freedom of choice in the selection of their husbands was allowed, sometimes at least, to women in those times ?

Most assuredly. The woman of the Vedic days was a woman of culture who naturally claimed a voice in her own marriage. She did so and was allowed to do so without question, because she had a good and liberal education. It was distinctly enjoined that she should go through a full course of *brahmacharya* which was as distinctly stated to mean studies for the acquisition of Vedic knowledge. By means of her Vedic studies, it was pointed out, she was to acquire such accomplishments as might entitle her to win a young husband. What gave her title to make her own choice in marriage was that through education her mind had acquired a character that could not be trifled with.

Womankind had no mean share in illuminating the Vedic age with the

light of knowledge and spirituality. It was the possession of wisdom that helped woman to assert herself and to do so with grace. She burst into creative vigour and could hardly be tied down completely by routine duties. She discovered herself and expressed herself as well. Her intellectual achievements speak through the Vedic literature. We find poetesses, priestesses, teachers, specialists in particular branches of philosophy and eager students. The profound faith of the Vedic people in the wisdom of women may be inferred from the account that when Indra was seeking knowledge of Brahma he was advised to go to the goddess Umā, for she alone could teach the supreme truth.

In performing sacred rites the wife was welcome to join her husband, according to whose directions she read aloud Vedic texts and with whom she chanted the Vedic songs. *Kātyāyana Śrauta Sutra* advances Vedic evidence that the wife was initiated into the studies of Vedic lore and that at that time she tied around her waist a rope of sacred grass to serve the purpose of the sacred thread.

The strictly Vedic school sought consistently to uphold the dignity of woman. With force of argument supported by Vedic documents and a solemnity guided by broad common sense, Jaimini stood up for the fullest association of women in Vedic observances. It was certainly not the original authors of the *Vedas*, with the emancipated minds of creative thinkers, but the mechanical-minded commentators, who worked for the suppression of the rights of women, whom they dogmatically assumed to be creatures of ignorance and delusion.

Attempts to repress woman began with the *Grihya Sūtras*, in which she was rudely warned not to meddle with the Vedic mantras. There is evidence, however, of her still having received some education. And, though ruled out of major rituals performed publicly, she was offered some part in the household fire worship.

A double standard of morality had small chance of acceptance in Vedic times, when women had cultivated minds that would neither put up with any infringement of their self-respect nor yield to love by ordinance. The *Smritis*, however, appear to deny all individual value to a woman and impose queer ideals upon her. For instance, Manu says :—

> Even if a husband is lacking in all virtues, only indulges in sensual pleasures and possesses no good qualification of any kind, he must ever be honoured as a god by a virtuous wife.

This became possible, nay inevitable, simply because by that time girls had begun to be married early, and so with little mental development. And these timid and ignorant creatures naturally feared to demand any consideration for themselves. Child marriage, generally speaking, was a product of the post-Vedic age. True, in the *Rigveda* there is mention of a wife of tender age, but for this she was jeered at by her husband. The numerous spells and charms recommended by the *Atharvaveda* to in-

duce mutual love point to the prevalence of union between fully developed maidens and young men. The language leaves no room for mistaking the age of the persons concerned.

Maidens of attractive maturity find their loveliest representative in the goddess Ushas (the Dawn). Here is one of her many charming pen portraits where she is likened—very significantly for our point—to a daughter in her mother's house :—

> Or a virgin by her mother decked
> Who, glorying in her beauty, shows
> In every glance her power she knows
> All eyes to fix, all hearts to rule.

For a superb combination of youth, beauty and delicacy, classical literature gives us Parvati. She appears a charming young creature, walking light-heartedly with her father Himalaya, and, when the divine sages arrive, listening intently to his conversation with them. Suddenly the scene becomes dramatic and the picture colourful when they propose her marriage with the great god. She draws her fingers from her father's hand, hangs her head and glances sidelong, and takes to counting absorbedly the petals of the lotus held in her lovely hand.

The Vedic girl, like every heroine of classical Sanskrit literature, is pictured with a flowering form of nature's skilful workmanship, so that all the appeal of youth finds complete expression in her. She sings and dances and indulges æsthetic tastes of a wide range. She has a wonderful sense of the picturesque in arranging her own costume and profuse ornaments.

Her maturity, however, does not take away her delicacy, her bashfulness. The *Aitareya Brāhmana* has preserved a pencil sketch of elegant modesty in a short simile of one line : " Just as the bride draws back softly and gracefully at the sight of her father-in-law." A sweet character blends with her physical charms, and the whole picture is invested with a wonderful richness of colour.

The *Vedas* present the ideal of womanhood in the days of India's glory, an ideal never wholly lost but demanding present effort to restore it in its original brightness and potency for the regeneration of modern India.

ATULANANDA CHAKRABARTI

THE EAST AND THE WEST CAN THEY EVER MEET ?

[Dr. Hermann Goetz is a well-known historian who has taken Indian art and architecture as his special field.—Eds.]

It is not necessary to cite the famous lines of the imperialist Kipling. The fundamental contrast between a materially backward but spiritual Eastern form of life in India and a materially progressive, but spiritually sterile civilization in Europe and America is at present a far-spread axiom poisoning the relations between Indians and Westerners. No doubt, the traveller in a foreign country becomes first aware of the things differing from his own ways of life, because they are most curious and interesting to him. Let us pass over the type of tourist who in India wishes to see only snake-charmers, jugglers, maharajas and dancing girls ; in Spain he hopes to see Carmen, in Paris *apaches* and night life, in Germany beer drinking and duelling students, etc.; he is nowhere able to see the realities of another country, he is only hunting after some childish dreams. But also the reactions of the educated, the scholar, are generally the same ; he is interested in another civilization, because it has to teach him something he did not know at home, which, therefore, has become an inspiring force in his intellectual and spiritual growth. He, too, is apt to overlook the other side of the medal, that resembling his accustomed habits and traditions. But it is another matter when such one-sided experiences determine the cultural relations between two countries to such a degree that finally the common links are forgotten. They grow like bad habits ; are shaped to prejudices by the desire for new sensations, and are finally forged to definite theories by political propagandists and cultural charlatans. Thus the idea of the gulf between Indian and Western civilizations has been cultivated by ignorant theoreticians up to the point of sterilizing a good deal of the cultural intercourse.

The Indian traveller in the West is, of course, strongly impressed by modern engineering, the bustling life, the haste, the luxuries and the miseries, the superficial intellectualism of the big cities ; and he gets the idea of a gigantic mammonism undermining the basis of Western civilization. But he seldom realises that Western people on the whole are too much accustomed to all these things to concede them such a dominant position in their private lives. And when he strolls for instance through the nocturnal temptations of Montmartre, is he conscious that most of the population of Paris keeps aloof from all these excitements ? That not far from the vanities of the Champs Elysées there is the mystic fervour of a place of pilgrimage such as Notre-Dame des Victoires ? That the valleys of the Pyrenees and the Alps, too, have their monasteries and laymen's colonies, their *ashrams* of a religious renunciation ? And have those who

decry Western materialism ever studied the spiritual thought of Europe? Have they seen the religious life of the folk of Southern Europe which resembles so much the rites and conventions of popular Hinduism? Have they ever followed the Puritan service of a church in Northern Europe which might have reminded them of the congregation in a Mohammedan mosque? Have they ever read the spiritual scriptures of the West? They might have discovered the grand theological conceptions of Sankara and Ramanuja in the compendious works of Thomas of Aquin, as in the subtle speculations on the Divine Grace in the discussions of the Lutherans and Huguenots; the cosmic panorama of the *Mahabharata* and of the Puranas in the *Divina Commedia* of Dante; the Upanishads in the writings of Angelus Silesius, the Yatras in the mystery plays at Christmas, the sweet songs of Chandidas and Vidyapati Thakur in the hymns of many a Western monk and nun, and the verses of Attar and Rumi in the sayings and writings of St. Francis, St. Teresa de Jesus, Bunyan and others. And if they had visited the old cathedrals, they would have discovered the same symbolism as in the Indian temples, and sculptures and paintings of a high spirituality, such as the figures of the saints at Chartres or Strassburg Minster, the altar-painting of the Holy Virgin by Grunewald at Kolmar, the portraits of the apostles by Greco, etc. Perhaps they may say that these things belong to a dead past submerged by the modern materialism; but they are alive, directing the majority of the population of the West; the last acknowledged great saint in Europe died only forty years ago. But, of course, the spiritual life always hides itself from the uninitiated foreigner, in the West as well as in the East. Holy secrets are never profane!

On the other hand the European and American travelling in India is handicapped in the same way. There are many things to which he will get access only after many years of sympathetic stay in the country, and still more things which will always be closed to him. But he has to wait a long time until he even understands the harmony of Indian life, the balance between the parsimonious opportunities offered by a hot climate alternating between unhealthy humidity and extreme drought, and the patient activity of the peasant toiling to distribute the sparse water over his fields by modest yet nevertheless appropriate irrigation arrangements. Does he ever appreciate the works of Indian engineering? The old Mettur dike, the splendid dams of the Kankroli and Jaisamand Lakes, the canals of Feroze Shah and Zain-ul-Abidin; and the imposing architectural achievements of the Gol Gumbaz, of Jodhpore Fort, or the Taj; or the astronomical instruments of Sawai Jai Singh? How many will study the administrative theories of the *Arthasastra*, or the institutions of Sher Shah, Akbar, and the Peshwas? How many have even heard of the refined society life up to the coming of Western influence, which becomes now more and more forgotten? Does he realise that the ways of life

in present-day India do not differ much from the life of Europe before the industrial revolution ? Take any old print, any forgotten novel, any learned history of England under the first Georges of Germany before 1850, of Italy even before Mussolini, it is the general trend of Indian life, though many details may vary. And most of the abuses which writers like Katherine Mayo make a reproach to India, then were the custom everywhere in Europe, too, and are still so in some parts.

The only real gulf existing between India and Western civilization is the modern technical civilization of the West. But is it a Western monopoly ? No doubt its present form is the creation of Europe—and of America ! But it was built on fundaments laid down by the Arabs who only continued the heritage of the Chinese, the Indians, the Greeks, the Babylonians, the Egyptians ; and already the Japanese are going to develop it on new lines. India is on the way to adopt it, like other countries, Eastern Europe, Russia, Australia, South America, etc. It is, thus, not a Western form of life, but simply another stage in the progress of man's mastery over nature. And it is rather a superficial matter. But the human, the moral, the spiritual gulf between the East and the West has mainly been constructed by racial and national self-conceit on both sides. Spirituality as well as realism are to be found in India as well as in the West, they are not national but individual qualities. In the same way as there have always been everywhere honest persons and scoundrels, so religious and worldly, active and passive people are to be found in every nation. No doubt there are differences, subtle differences of character, and temporary differences due to conditions of life and the experiences of history. But they are not strong enough to obliterate the fundamental uniformity of the human character. And an unbiased study free from self-conceit and broad enough to survey the whole range of both civilizations—not only parts of them—can easily discover the place where India and the West have developed on parallel lines, and from where the bridge of a healthy and creative contact can be constructed over the gulf between the East and the West.

HERMANN GOETZ

CAN RELIGION SAVE CIVILIZATION?

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Two outstanding characteristics are clearly marked in the recent development of Western civilization. One is the decline in the power and prestige of the Christian Church; the other is the repudiation of moral standards in the relationships of nations. Though it is questionable whether a revival of the Church would of itself suffice to stem the moral decline, these two developments are closely related.

First, as to the fact of the decreasing prestige of the Christian Church, we may note that for a hundred years critics have foretold its demise, and that sometimes the wish has been father to the thought. Towards the close of the nineteenth century the charge against Christianity was mainly a scientific one; depending on the confident but baseless assumption that a materio-mechanistic explanation of the universe and of human life would gradually displace the explanation of revealed religion. That confidence has not been justified. In general, the scientists of our own day are less ready to compress reality into strictly materialistic categories than were their predecessors of fifty, or even twenty, years ago; and many scientists, notably among the physicists, openly acknowledge the spiritual integration of reality which the religions variously and symbolically offer.

The threat to Christianity to-day takes another, more dangerous, line —more dangerous because it challenges, not the dogmas of the Church (which some Christians themselves are ready to challenge) but the moral and humanitarian values which the Christian religion has upheld in the Western world.

The proletariat of Soviet Russia is labouring under the impact of a world-view deriving from nineteenth-century science: here the time-lag operates collectively. This same world-view is also a potent if less conspicuous influence in other countries in the West (and in the East likewise!). Significantly it is those countries where religion is forcibly suppressed or rigorously "censored", which most clearly exhibit the moral decline. The moral rot seems farthest advanced precisely in those lands where religious sanctions are most contemptuously repudiated. (Though even Hitler calls on God to bless his designs!)

So advanced does this rot seem to be that repeatedly we are told that we are witnessing to-day a process

of de-civilization, the lapse of civilization into barbarism. There are many observers who would be prepared to endorse Mr. J. D. Beresford's verdict (as stated in his article in THE ARYAN PATH, November 1938) " that our present civilization is rotten to the core and will inevitably collapse ". The final collapse and decay of the Western civilization *is* inevitable : we must believe either that, or in the mergence and renewal of Western civilization in some new collateral civilization. To my mind, however, the signs of an inevitable collapse are not yet so clearly discernible as the more pessimistic of our diagnosticians assume. There is need for caution lest recent events, warping our judgment, cause us to project upon the world at large our own disgust of " barbarian" exhibitionism.

In the interest of clarity it will be well to try to summarise the symptoms of decay. Of first importance is the failure of the Christian Church (the dominant driving force of Western civilization) to continue to provide a sufficient spiritual dynamic to maintain the integrity and the cohesion of the civilized West against (a) the challenge of materialism, and (b) the upthrust of egoism (personal and national individualism). This egoism is the more dangerous and potentially destructive on account of the weapons which technical science has placed in its reach. Because the Christian Church has very largely lost its directive power—and the respect of the masses—the Western world is subject to the divisive influence of philosophies and beliefs which, in spite of their apparent diversity, are alike in their actual or virtual denial of a spiritual world-view and of its concomitant, the divine destiny of Man.

Belief determines action. As Professor Whitehead has put it, " In the long run your conduct of life depends upon your intimate convictions." If this be true — and I believe it to be true of national as well as of personal life—it follows that, unknown to himself, Man is misdirected by a world-view which denies his essential nature and exalts immediate utilitarian achievements over fundamental spiritual ends. Collectively, if not individually, men are prone to shape their behaviour in accordance with the dominating world-view to which they are subject. They act as they believe.

This fact that men act as they believe, or as they are constrained to believe, assumes a menacing aspect wherever men become collectivised ; and this is precisely what is happening to-day. Man is being " termitised ", regimented, shaped to the pattern of a super-entity, the collectivised State. It follows that the individual man is treated not as an end but as a means : the motive governing social and national life becomes no longer a spiritual but a purely utilitarian motive. The end justifies *any* means : truth and justice are subordinated to expediency, and that is expedient which conduces to the well-being of the nation-state. The State, thus regarded as the supreme end, must be " strong ", and strength (on this plane) means armed might. Thus

every unit within the State is conscripted for war. Preparation for war (a synonym for security) becomes a primary activity deflecting education and industry from normal and constructive channels into channels which are economically wasteful and culturally and spiritually degrading.

I believe it is primarily to these factors that we may trace (a) the tendency to treat human life lightly and callously, as wholly subservient to material and national ends; and (b) the revival in recent years (a reaction against the liberal humanitarianism of the nineteenth century) of brutal methods of treating racial minorities and political offenders. Examples are: the immediate post-War repression of the Ukrainian minority in Poland; the liquidation of Kulaks and "traitors" in Russia, and of Liberals and Socialists in Italy; and the suppression in Germany of political dissentients and Jews.

This, then, briefly stated, is the background of the contemporary "return to barbarism". We can now proceed to ask whether, with these facts in mind, we are justified in assuming the imminent collapse of civilization? Clearly, much depends upon what we mean by "barbarism". Underlying the current use of this term lies the assumption that in the last few centuries mankind has progressed morally to a stage of culture which permits of our assuming that moral barbarism (*i.e.*, egotism and all that egotism at its lowest involves—greed, sadism, the lust to destroy, etc.) has been left behind. The assumption is too obviously false to need controversion. Collectively considered, man is a barbarian still. As psychological analysis emphatically demonstrates, the "savage" is always there: the savage struggles with the god; the god strives to be free. As man individually masters the "savage" so he achieves through the fires of experience the true heritage of Immortal Self.

The new departure in this apparent reversion to barbarism is not the fact of man's behaving like the much maligned savage but the fact that his savagery is organized, totalitarianised, rendered socially destructive in that he possesses lethal, havoc-creating weapons such as our forefathers never knew. That is the tragedy, as we view it. Caliban sits at the steering-wheel!

Even so, and in spite of the charges levelled at modern civilization, the prophets of doom have by no means all the evidence. Modern man, surely, is no *worse* than his forebears in ancient Thebes, Babylon, or Rome. His *capacity* to destroy—that alone is worse; and even in this we see a ray of hope. The waste, the cruelty, the futility, the very extensiveness, of modern warfare are awakening man to its folly, acting as spurs to his aversion to war and to his increasing recognition of the spiritual law of interdependence and brotherhood.

The lesson is not yet learned, but the practical idealism to which the League of Nations was a striking witness is still alive though it seems impotent to translate itself into effective action. National egotism is too powerful as yet, and for this the

victor Powers of the Great War are largely to blame. If you "down" a man, take away his self-respect, you may have not many years to wait before he wants to "down" you, or some substitute victim, in order to reachieve what he calls his self-respect. The tares you have sown you also reap.

Whether the European tension will work itself out in a series of challenges, crises, readjustments and minor wars, or whether the nations will again be involved in a Gargantuan struggle, the ordinary man has no means of knowing. He can but wait—and hope, observing with tense disquietude how the nations engage in pacts of friendship, and, in the same hour, manœuvre their finance and manpower into schemes of gigantic rearmament. The cynic's smile seems, for once, excusable. Yet the man of understanding never adds to the fires of hate; though he detest his neighbours' philosophy, he strives to destroy it not by aggressive condemnation but by affirming its alternative, with malice towards none.

What is this alternative? It implies the supersession of power-politics by deliberative councils entailing restriction of sovereign rights. No nation can be a law unto itself within a community of nations —any more than the individual man is a law unto himself in the body politic of the land in which he lives. How this is to be achieved, whether by revivifying the League, or by some other means (and there are paper-schemes in plenty) it is not my purpose to enquire. The relevant point is that no scheme for the achievement and maintenance of international order is likely to succeed if the philosophy governing men's actions leaves out of account, or reserves for personal conduct only, those non-material factors which alone invest this earthly scene with significance. Men and nations act as they inwardly believe, not as they *profess* to believe. In the long run only a spiritual view of life can inspire rulers and subjects to direct the energy of the nations towards the achievement of ordered and creative peace.

How then, we may now ask, are spiritual values to be preserved within a civilization where Might is exalted over Right? To answer, as some do, "By means of religion" is too glib an answer, leaving the fundamental problem untouched. Religion is a general term capable of describing even such mass enthusiasms as Communism and Nazism. Hence we must ask: Which religion? And at once we find ourselves in the arena of conflicting creeds.

In his latest and greatest book (*Heaven—and Earth*), Mr. Middleton Murry reminds us that the world lacks a supreme spiritual authority. A supreme spiritual authority is man's greatest need. His book is a plea "that the Protestant nations shall repent of their destruction of the Catholic 'Idea'". He is convinced "that it is a paramount and urgent necessity that the best minds in the great Protestant nations should understand the significance of the great Mediæval Church, and in the light of that

understanding clearly perceive that the goal of every man who is concerned that this Christian civilization of ours (Mr. Murry is here addressing himself to an English and American public) shall not collapse into sheer barbarism, is the refounding of a Catholic Christendom." He believes that by this means alone the fall of civilization can be prevented, or if its fall cannot be prevented, the elements of civilization can be restored. "In every separated nation to-day", concludes Mr. Murry, "Christ is being crucified again by lack of love. But if the Church cannot love.... how shall the nations find the way?" By reforging its separate elements into a new unity the Church of Christ can show forth the saving power of love.

At this point the non-Christian observer finds himself up against a difficulty which appears to him insuperable. He asks: "Where do I come in; what of my people and my religion?" He says: "The Church of Christ is not, nor is it likely ever to become, co-extensive with all the world. Where then lies the way out for us non-Christians?" The query is a pertinent one. Important though it be that Christians should set their own house in order, comprehending within a united Church all those "who profess and call themselves Christians"[1] (and even the Jews, suggests Mr. Murry), is it not still more important that the bounds of this "Church" should be so widely extended as to embrace all men everywhere who seek the light? If love be the bond, then surely this love must be boundless, overspreading all frontiers and every creed; for love is truly love when it is illimitable.

To enforce the point let us glance at some facts. Christian missionaries have sought to evangelize the world and to bring all men to Christ. But bringing men to Christ has too often meant inculcating a specific doctrinal creed designed for the saving of ("heathen") souls. Often, too, it has meant the reproduction in the mission field of those denominational and doctrinal divisions which have split the Church in the homelands. Missionaries have even committed the incredible folly of competing for converts. Until the belated but still partial adoption of more enlightened methods in recent years they have been alike only in consistently ignoring the values of indigenous religions and the sacred traditions of the people they have presumed to teach. For them Christianity is the religion *beyond compare*.

All this is familiar perhaps. What is not so familiar is the changed situation which may markedly affect Christian evangelism overseas. Not only has organized Christianity ceased to dominate the Western world, but, as Dr. Hendrick Kraemar has pointed out,

[1] Significant of the lack of vision of the leaders of the Christian Churches is the lamentable fact that the World Council of Churches now in process of formation is to be based on the restrictive doctrinal formula of belief in "Jesus Christ as God and Saviour", thus excluding from its fellowship those who cannot subscribe to this formula. It seems as though Mr. Murry pleads in vain.

Christendom[1] itself has virtually disappeared. The distinction between the Christian and the non-Christian world—the Christian West and the non-Christian East—no longer obtains. From the traditional standpoint, Christians are living everywhere in the midst of a "pagan" world. Thus, on this analysis, Christianity can no longer be regarded as a "foreign" religion in the Far East, nor as the birthright of every child in the West. It looks then as though those people who think of Christianity as the inevitable world religion of the future are clinging to a vanishing hope. Concurrently with its world expansion Christianity is losing many of the deepest of its roots in lands where once it flourished.

Already the Christian Church has ceased to dominate Europe. Who then will say that one day it will dominiate the world? Nor, indeed, is any one of the existing faiths likely to do so. The process of "borrowing", however, may be considerably accelerated and synthesis is probably inevitable.

The idea of a synthetic religion finds little favour in most circles, and in so far as this synthesis is thought of as a compound of fragments culled from existing religions and artificially pieced together, the grounds of criticism are probably justified. Yet there is this much of truth in the idea, that in spite of an aversion to synthesis, many of the minor religious movements, and to some extent the great historic Faiths, are in fact approximating more closely to one another, (*a*) by emphasizing the essentials rather than the accidentals of religious belief, and (b) by shedding (or modifying) traditional dogmas and myths which appear incompatible with accredited results of scientific research. This process means, in effect, the discovery of the heart of Religion within the separative religions; it means a re-presentation in terms suited to the modern consciousness of the Wisdom-Religion whence all religions are sprung.

There can be, then, no single world faith representing a fresh start on a clean slate. The new religion will rise out of the old religions; it will number among its followers the adherents and former adherents of almost all existing Faiths (which, as Mr. Beresford suggests, will probably persist "among a diminishing number of people"). To the followers of the new religion it is given to be the heralds of the coming civilization; they even now are the preparers of the way, not as proselytisers but as witnesses to that Spiritual Knowledge which alone provides the "key" of human life.

A spiritual world-view can save civilization from collapse. Whether we think of this world-view as a New Revelation, as the rebirth of a Catholicism purged of its baseness, as a World Religion, or by some other name, is of little moment: what matters is that those who have seen the Light should testify to the Light, re-illumine the fading lamps of a darkened world.

LESLIE J. BELTON

[1]By Christendom I mean the geographical condensation of the Christian religion among the nations of the Western hemisphere.

THE INTERNATIONAL BROTHERHOOD OF SCIENTISTS

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It is one of the anomalies of human nature that a set of ethical principles and practices is regarded as essential in the conduct of private and public affairs, yet that these principles are usually violated when suitable opportunities are presented. Military apologists, most of them stout adherents of the Church, excuse their delight in battle on the ground that man is not exempt from the law of natural selection, that the struggle for existence must be waged within the social structure as well as in the jungle, that man simply obeys the fighting impulse within him and the law of self-preservation when he wages war. Even civilian believers in religion toss moral principles to the winds when their economic interests clash with those of their rivals in trade. Moreover, when a crisis comes politicians and business men do not turn to priests and moralists for guidance. What are called "practical considerations" govern the thinking of the leaders in whom we put our trust. Evidently the ethical principles in which all civilized peoples believe are regarded as impractical and unworkable wherever competition has free play. If society now faces a crisis it is because nothing is so impractical as the practical. The hopeless failure of the Treaty of Versailles, drafted by "practical" men in the light of "practical" considerations, proves it.

What the world needs at this juncture is some striking proof that there is nothing so practical as the moral code which is an integral part of all the religions ever invented by civilized men, and that internationalism as an expression of brotherly love is not a hopeless ideal. It is sad to relate that religion, at least in the West, has not furnished the proof. Though its principles are faultless its practices are not. The wars that have been fought in its interest, the theological disputes that have been waged merely to establish a ritual, the aggressions of missionaries, have all done much to undermine the moral influence of the Church. So long as sect clashes with sect, so long as each church insists that it alone possesses the key to heaven, peace on earth and goodwill toward men are not likely to be realized by the aid of religion alone, though all religions agree on moral fundamentals.

If the world is to be saved we need an objective approach to its problems. The one objective force in the world to-day is science. We think of X-rays, relativity, monstrous fruit-flies bred by geneticists to discover the processes of heredity, coal-tar dyes, electric lamps and aeroplanes. But science

stands for more than these. It is an attitude of mind, what Professor A. N. Whitehead calls "the most intimate change in outlook that the human race has yet encountered". Moreover, it is an attitude which is "practical" because it is objective and spiritual. Thanks to this practical objectivity society has been completely changed in the last century and a half.

Every philosopher, every religious leader has spoken of the search for truth. Science has invented a technique for conducting the search. It is a technique that demands a subjugation of self which outdoes even that demanded in the cloister. For a monk spends much of his time in bemoaning his own sins, real or imaginary, and hence in thinking of himself in terms of the after-life, whereas a scientist, whether he believes in an after-life or not, is always trying to suppress his wishes, his hopes, his hate and his love in a desperate effort to let the thing studied speak for itself.

Science is enthusiastically, joyously optimistic. It has faith in mankind. It actively proceeds on the theory that the human mind is capable of higher and higher flights and that it may hope to enlarge its understanding of nature. Yet science realizes its own proneness to error, ruthlessly rejects what is experimentally proved to be false and immediately adopts the hypothesis or theory that fits the facts. Even failure has its uses ; for it is accepted as not final but as an illumination, an indication that a theory or a technique is wrong. What impresses is the honesty of science. A religious bigot, like the late William Jennings Bryan, can say "I know nothing of evolution, but I hate it with my whole heart." A Thomas Huxley, steeped in the humility of science, prays : "God give me courage to face a fact though it slay me."

There is little doubt that scientists observe the priestly tradition of self-effacement in placing spirituality above personal and material gain. A physicist, astronomer or biologist who works for the benefit of mankind leads an almost monastic life of self-denial. Never does he claim for himself honour that belongs to another. Even his own right to credit is set forth indirectly, diffidently, usually impersonally. Not the man but the Cause is all important—the conquest of cancer, the discovery of radioactivity, the physical and chemical constitution of stars, the structure of the universe. It is easy to understand why priests were the first scientists, and why science, though now divorced from religion, actually carries into practice the principles for which religion has ever stood. Wide as the difference may be between such tangibles as hydrochloric acid in a test tube and the symbolic blood of Christ in the chalice that a priest offers at the altar, there is a bond of spirituality between science and religion which engenders hope. *If there were no science in the world and if a few gifted idealists were to propose that Japanese, Germans, Americans, Frenchmen, Italians should engage in a selfless, unpatriotic effort to discover the composition of the air*

or of water or the reason why the stars rise in the east and set in the west, there is not the slightest doubt that politicians, statesmen, business men and farmers would unite in branding the proposal as impractical. Yet such a purely spiritual and therefore impractical union of inquiring minds actually exists.

It is true that the high explosives that blast metals out of rocks also blast human beings out of existence in war, and that the petrol engines that drive agricultural tractors also drive tanks on the battle field. Nothing more terrible can happen to a man or to a nation than to want the wrong things and get them. Unfortunately the application of the scientific method makes it possible to get either the right or the wrong things. It would be hard to find a mathematical physicist or a chemist or a biologist of note who is not a pacifist at heart, who does not believe in internationalism and who does not deplore the manner in which science is abused to get the wrong things.

At various meetings of the British Association for the Advancement of Science physicists and chemists have risen to deny the charge that they are responsible for the evils that so frequently follow in the train of research. It is true that science does no more than make and launch discoveries and that it does not advocate the application of its findings to the waging of war or the oppression of the working class. Yet it has its social obligations as well as art and religion. *No scientist can lock himself up in his laboratory and pretend that it is no concern of his to what uses his discoveries and inventions are put.* No one is in so good a position as he to judge the potentialities for good or evil that reside in a new chemical compound. Business men and warriors must learn their science from him. Moreover, with the inroads of the totalitarian states he runs the risk of becoming an intellectual slave. Has not Mussolini said that a scientist must be a good Fascist first and a good scientist second? And did not Bernard Rust, Germany's Minister of Education, announce in 1936 at the Heidelberg celebration that science for science's sake is nonsense and that science must serve the state? And did not Bukharin, the Soviet Union's theorist, utter similar views? Unless science does take an interest in its own relation to society it is bound to lose the power of progressing and much of the spirituality and the objectivity which are now its chief glories. There will still be mechanics and technology if science submits to state dictation, but woe to the Newton, the Darwin or the Einstein whose theories conflict with the prevailing ideology. And woe also to the society that kills the spirituality and objectivity that have made science the force that it is.

Fortunately scientists are awakening to the peril that confronts them. The British and American Associations for the Advancement of Science have decided to participate in a joint movement to help the world to its feet. Both have emphasized the debt that our culture owes to science; and the American Association has been especially outspoken in setting forth the ethical

values of science.

In his inaugural lecture as Regius Professor of Greek at Oxford, Dr. Gilbert Murray remarked that "in the revolution of thought through which we are living the profoundest and most disturbing element is the breakdown of that ethical system which, since the days of Constantine, has imposed upon European culture at least the semblance of moral unity". The editor of *Nature*, the world's most important scientific organ, agrees and adds that "the present crisis places beyond question the supreme importance of some alliance of moral and scientific forces if the downfall of civilization is to be averted." Dr. Edward G. Conklin, in his address as the retiring President of the American Association for the Advancement of Science, sounded a similar note by calling for a union of science and religion to cure society of the moral afflictions from which it now suffers. "It seems incredible", the American philosopher, John Dewey, has written, "that the men who have brought the machine of applied physical discovery to such a pitch of perfection will abdicate in the face of the infinitely greater human problem."

The votaries of science constitute an international brotherhood the like of which this world has never seen before. It is impossible to say of a discovery or invention merely by inspecting it: "This was the achievement of a German; that of a Japanese." Nor does it matter much to a real scientist what the nationality of a discoverer or inventor may be. It is enough for him that the man did his work, described it fully in a readily accessible publication and gave it unconditionally to the world. As a force in achieving true internationalism religion pales in comparison with this subjugation of self and country.

No one knows how many first-class research scientists there are in Asia, Europe, Africa, Australia and the Americas. There must surely be 200,000 at the very least. Two hundred thousand men of different nationalities, creeds and races, oblivious to self and country, placing the cause of research above the individual scientist, obeying an unwritten yet rigidly enforced moral code, united only by a common, high purpose to make the most of the human mind for the benefit of society—What better demonstration can any one demand that men can sink their passions and their greed and think only of mankind?

WALDEMAR KAEMPFFERT

CORRESPONDENCE

PLAIN TALK

Contacts between East and West are daily becoming speedier, easier, more frequent and more potent in their effects. To-day, the Indian peasant is aware not only of the cinema and the radio, of electric power schemes and the modern aeroplane, but also of very considerable changes in the system of the government of his country. These changes affect his prospects in life to an ever-growing extent; great numbers of his fellow-countrymen are in a position to inform him concerning a world to which in fact he remains even yet a relative stranger.

Theories of government propounded by Continental professors and by leaders of foreign nations are being considered and some of them tentatively tried out in his country. There is much talk of Russia, but little real knowledge of that country's growing mind, power or ultimate objectives.

Propaganda stalks abroad throughout the world, like some relentless "robot", having no ears for the curses which many men would shower upon it, could they but hope that their curses might somehow prove effective in rendering it impotent. It is not so evident to him, however, that much of this propaganda is continually polluting world-currents of thought, and that some practical filtering device to purify it of its many objectionable contents is obviously and urgently called for.

Everywhere he, with the rest of mankind, is being driven to face the question of what is to come out of the welter of conflicting ideologies and dogmas, and to search for some reasonable answer. That answer is as yet far to seek, for it is assuredly to be found only in spiritual hiding-places.

The vital issue is quite plainly whether men are going to put on the armour of love and peace or the armour of hate and war. The spiritual satisfaction of a "will to peace" is something which the Indian peasant can claim as part of his heritage of India's ancient culture; something of which he, and it, have given material evidence many a time and oft. The agricultural peasantry of the East still exhibits, to all with eyes to see, its common will to peaceful human industriousness. It has not made money or power its chief god, and it merits universal admiration for its valuable and productive labour.

Community labour here prompts the thought of community, or common, speech. Words have grown in number and in complexity of meaning, so that they constantly puzzle common people. Modern languages contain a surfeit of new compound words, which add much confusion to existing language difficulties. "Self-government" and "Self-determination" may be taken as instances in the English language. There has been rapid progress in the introduction and the multiplication of such phrases, which are of very dubious meaning in application and cover ill-defined conceptions. The League of Nations' conferences have opened the eyes of only a few persons to the difficulties and misunderstandings which inevitably arise out of discussions among foreigners in various foreign languages. Great indeed is the need in these talkative times for studying and guarding the purity and the integrity of each language. It unfortunately remains so much easier for any national spokesman to mean to say what is right than for him to say what is meant by "the right" in the understanding of foreigners among his audience. One must understand a language well before one can properly understand a man who uses that language to suit his own purpose only. The invaluable remedy of a single language for the world is not yet within sight as a practical proposition, but some day the world will awake to the fact that a common language may be the first essential and right move towards understanding among men.

Peterculter T. H. WORGAN

NEW BOOKS AND OLD

GREEK CONTACTS WITH INDIA*

The century after Asoka was a formative period in Indian history. The Maurya Empire declined and fell and conditions were extremely complicated. The political and cultural centre shifted from Pataliputra in Magadha to Ujjain and Vidisa in modern Malwa. There emerged South Indian powers like Andhra and Kalinga. On the north-west our gates were open. Bactrian Greeks poured in and conquered and settled in the Punjab and the adjoining tracts.

Greek contact is traceable even to the sixth century B.C. Owls of Athens (594-560 B.C.) dug up from the N. W. Frontiers, certainly reveal commercial connections, and Yavana writing of some sort was known to Panini, our grammarian. Herodotus has it that Darius made use of the Erythræan Sea. Aristophanes knew the Indian word for mustard. Ktesias mentions gold-dust gathered from rivers, sands and mines in India. Articles of Indian origin like rice and peacocks were known to Sophocles and other Greek writers. Dioscorides knew the three varieties of Indian pepper.

It is surprising that Alexander's invasions had so little influence on India. We have no trace of any stadium or gymnasium set up by him, though there are traces of the dramas of Sophocles and Euripides enacted in Gedrosia very near the Indian frontier. His main aim was commercial, as evidenced by his founding of Alexandrias. He is also said to have forbidden fish-eating on the coast of Makran so as to convert that barren tract into an agricultural district. But we look in vain for detailed information on the economic products of India in the writings of Alexander's officers. The cultural contact of the Greeks with India practically begins about 206 B.C., when Antiochus III of Syria renewed an "ancestral" alliance with Sophagasenus, probably a Mauryan potentate, in the Indus Valley. We therefore welcome Dr. Tarn's book, which deals with the history of India in the next half-century as part of the history of Hellenism.

The Greek side of the book is done with the thoroughness which one has learnt to expect from this well-known classical scholar. He stands on the shoulders of previous workers in the field. His work is documented and provides numerous cross-references to make details clear even to readers of stray topics. He draws prominent attention to the work and career of Euthydemus, his son Demetrius and the latter's son-in-law, Menander.

The Indian scholar cannot be too thankful to Dr. Tarn for his general observations on the period of Greek contacts with India. He finds that the data discovered in late writers like Strabo, Trogus-Justin, Plutarch and Ptolemy go back to a far earlier period, of which they have merely preserved fragments from lost historians. Writers like V. A. Smith have confused Indian chronology as, for instance, by taking Ptolemy's date as the second century A.D. Dr. Tarn shows how Ptolemy's information goes back to "Trogus' source" of about 85 B.C. Gerini, commenting on the *Geography*, pointed out that Ptolemy's data are sometimes true for a century earlier than his time. But the credit for a detailed, authoritative discussion of the subject belongs to Dr. Tarn. As regards the *Periplus*, Schoff had originally suggested about 60 A.D., but gave up his early date and accepted 80 A.D. to suit the chronology of the Andhras according to Smith.

* *The Greeks in Bactria and India.* By W. W. TARN. (Cambridge University Press. 30s.)

This was building an uncertainty upon a greater uncertainty. Dr. Tarn agrees with Charlesworth that the work belongs to about 50 A.D. and may possibly go back to 40 A.D.

The wealth of coins for the period is almost unique, and detailed and suggestive studies of them have been made by generations of numismatists. But Dr. Tarn's discussions are revealing and sometimes original even here. I may specially mention his discovery (p. 505) that the portrait of Maios bears a very strong resemblance to that of Wema Kadphises who, therefore, may be descended from him. His only difficulty is about the epithet ΣANAB, which we to-day could equate with *Janab*.

The coins of Menander attest a flourishing sea-borne trade. Barygaza (Broach) was the greatest port, and it is styled the "emporium of Gedrosia" implying close trading connections. Arabs were intermediaries in the commerce of India with Egypt, and transported commodities in hand-sewn native coracles. Coasting vessels crept along Carmania, which Stephanus calls "a country of India", and called at Patala. It is usually believed that the trade route from India westward lay by the Oxus and the Caspian, but Dr. Tarn shows that the Oxo-Caspian route, though always conceived, never existed in fact (p. 490). All the great trade-routes across Asia met in Seleucia as in a nerve centre. It had replaced ruined Babylon. It stood on a lake which received ships from the Tigris and into which debouched the canal waterway to the Euphrates.

Apollodorus of Artemita mentions Greek advance to the Ganges and Pataliputra, possibly the source of Chaucer's legend of "Gret Emetrius, the Kyng of Inde". Dr. Tarn's main thesis is that Demetrius led the advance to the sea from Taxila, leaving that to Pataliputra to Menander, while Apollodorus held Ujjain. It is an ingenious theory, but it overestimates the degree of Greek success. Khāravela says that the Yavana King had to withdraw to Mathura. The *Yuga Purana* mentions the *mleccha* Kings Amyntas, Zoilus and perhaps Apollophanes, but narrows their rule to a few years. None of their coins have been picked up east of Mathura.

In the history of India, says Dr. Tarn, the episode of Greek rule has no meaning. One is grateful for the remark, as it breaks the tradition of Western writers on India ever since V. A. Smith wrote his *Early History of India, including Alexander's Campaigns*, as though those campaigns were the warp or the woof of Indian history! The space devoted in that book, and in other books of the same school, to the history of Greek contacts with India is out of all proportion to their importance and to their bearing on Indian history. They have regarded the importance of the subject as in proportion to the amount of information about it that has survived. Dr. Tarn rightly regards this as a "perversion of thinking"—a principle to be borne in mind in any future reconstruction of our history on right lines.

But Dr. Tarn lays the unction to our soul when he observes that "the Indian material has been much better prepared for the Greek historian than the Greek material for the Indian". The only authors who have attempted the former are the present writer and the late Dr. Jayaswal, but we have raised more issues than we have solved. It is a pity that Dr. Tarn has had to rely on second-hand information. Hence his theory of the triple conquest of India by Demetrius, Apollodorus and Menander and of the firm hold of the Greeks on Indian territories east of the Punjab.

Our evidence shows that the Greek invasions were mere raids, and that Pushyamitra Śunga had the best of it in his wars with his enemies. He was not a Brahman, but had some Brahman blood in his veins (hence styled *Brāhmaṇāyana*). He overthrew the Maurya power in spite of its rehabilitation by Mūladeva. Bāṇa had already preserved the tradition that Mūladeva

slew Sumitra, the heir-apparent of Pushyamitra. The *Avanti Sundarī Kathā*, discovered a dozen years ago, (but unused by Dr. Tarn) makes the story clear. Mūladeva was a master in statecraft and his astute diplomacy organised the remnants of the Maurya army against the Śungas. He invented a system of cipher writing. His diplomacy is probably responsible for the Greek invasions of India under Demetrius and Menander.

The *Divyāvadāna* is a work in Sanskrit not yet translated into English. It has been cited by Dr. Tarn, but the spirit of the story has been somewhat missed by him : Pushyamitra had overthrown Buddhism and hunted the monks out of *Śākala* (Sialkot) and other places. When he advanced on *Koshtakam* (Khotan) Demetrius (ruler of *Damshṭra, i.e.,* Demetrius) bestirred himself. But he had to retire, leaving the defences in the hands of his son-in-law, *Krimisha* (ruler of Krimila). The latter brought Pavata over and beat the Śunga forces back. So he came to be known as Munihana (a pun on Milinda).

This is in accordance with the practice of the times, of calling rulers by the names of the cities they ruled. The *Vishnu Purana* name for Taxila is Krimila. Cunningham describes the site of Kuṇāla stūpa in Taxila as Kirmal or Kurmal, where there are long caves which are natural fissures in the rock. Menander was ruler of Taxila. Patanjali testifies to his raid on *Sāketa* and *Majjhamikā* (Oudh and Chitor). The *Puranas* take cognisance of Greek rulers in India only for a few years, and the names they mention are those of princelings who have left us coins only in the Punjab and near it.

It is probable that the Greeks had to retire because of a civil war in their own country, as the *Yuga Purana* would have it. More probably, Khāravela's progress in Hindustan had something to do with their retreat. Patanjali mentions the Yavana raids in the imperfect tense, as having taken place in the near past. He took part in the horse-sacrifices of Pushyamitra. It is clear that Śunga rule had established itself long before the end of Pushyamitra's reign and that the Greek dynasties were confined to the Punjab.

The most interesting part of this book is that dealing with the mutual cultural influences of Indians and Greeks. When the Greeks went to Egypt they took Homer and Euripides with them. A theatre was set up in every *polis* and the plays of Sophocles and Euripides were enacted. Our silent witness in India is the fragmentary vase from Peshawar, in the Lahore museum, which depicts the scene from *Antigone* where Hæmon begs Creon for Antigone's life. There is a tradition of an Indian translation of Homer. If so, it does credit to Indian scholarship, for no Greek text was translated anywhere except into Latin. Greek hexameters were written in Menander's kingdom, and the *Doha* metre was possibly introduced by the Abhiras on the Indus. Dr. Tarn accepts Plutarch's statement that Indians worshipped Greek gods, but there is not a scrap of evidence on the Indian side, even in regard to cities under Greek rule.

That the Indian drama borrowed the curtain (*yavanikā*) from the Greek is one of those myths that die hard. Greek dramas were not acted before a curtain at all, and women actors were against the canon, in Greece as well as in India. Mime-actors may have visited India, but there is no evidence of their influence. There was a steady import of "flute girls" into India. *Mousica paidiskaria* were shipped by Euxodus to India, and there was a standing order at Barygaza for *Parthenoi eucideis pros pallakian.* Delos was the great centre of this traffic. There is no evidence, however, of this export being deliberately encouraged by any Greek State after Alexander the Great and his times. Greek wine came along with Greek girls.

It is not possible to agree with Dr. Tarn that "the idea of reckoning time from a date fixed once for all came to India with the Greeks" (p. 359). The *Kaliyuga* era is millennia earlier and is still current. But several terms in

Astronomy and beliefs in Astrology were adopted by India and still remain—like *hora* (hour) and *drekkāṇam* (a third of a Zodiacal house). Yavanāchārya and Yavana Siddhānta were, no doubt, aftermaths of this influence. In military life *kampaṇa* (the camp) came to stay, as well as *Krameḷa* (the one-humped camel of Bactria) as contrasted with *ushṭra* (the two-humped Indian camel). Purely Indian statues of the Buddha have been found in ancient Mathura. An emerald statue of the Buddha was made by Nagasena, the teacher of Menander. It was only in later centuries that Buddhist piety used Greek technique.

Dr. Tarn somewhat underestimates Indian influence on Greek culture when he says : " Indian civilisation was not strong enough to influence the Greeks as Babylon did." Berossus was not able to interest the Greeks in the history of Babylonia as Manetto was in that of Egypt. The Greeks cared little for the culture of Asiatics. But Indians were able to enchain their attention. Some Greeks knew the *Mahābhāratha.* The Besnagar inscription of Heliodorus is based on two passages in that work, emphasising the value of restraint, renunciation and rectitude. I find a verse of the *Gita* translated direct in one of the fragments of Megasthenes, which McCrindle considers somewhat later and which is probably of the second century B.C. Figures of Indra and Siva and their vehicles, the Elephant and the Bull, abound on the coins.

S. V. VENKATESWARA

Ruskin the Painter. By J. HOWARD WHITEHOUSE. (Oxford University Press. 16*s.*)

This volume, concerning the greatest of the Victorian prose writers, is of exceptional interest. Many of us, imagining that we knew our Ruskin, are yet ignorant of his drawings and water-colours. I did not know that there were 345 of them exhibited in the galleries belonging to Bembridge School in the Lake District. Absorbed in the magnificence of his prose style and his critical messages on art and life, I still had not grasped the beauty and variety of his own paintings. It is not generally known, perhaps, that the great protagonist of Turner himself actually composed some pictures which could be taken for those of the master at his loftiest period—see " Sunrise at Chateau Lausanne " in this volume.

It contains 67 reproductions of the works exhibited at Bembridge, a descriptive catalogue of the whole collection, and an introduction to Ruskin the Painter by Mr. Howard Whitehouse, the President of the Ruskin Society. It is a volume that will be greatly treasured by all lovers and students of Ruskin. The pictures show his range from the minutest, Dürer-like dwelling on detail to Turneresque effects. And the occasional quotations from Ruskin's descriptions of great pictures he had copied remind us of the inspiration we can derive from reading *Modern Painters.* The main point which Mr. Whitehouse brings out in his Introduction is Ruskin's educational value in the broadest sense. He regarded drawing as a vital part of education and said that it should be taught quite as definitely as reading or writing ; for without a knowledge of how to draw, the eye cannot see nor the hand express nearly as much as lies within human reach : " Art enables you to say and to see what you could not otherwise say or see, and it also enables you to learn certain lessons which you could not otherwise learn....There are thousands of things in this world which you could not say, unless you drew them." Mr. Whitehouse quotes many passages bearing upon this, and it is forcibly brought home to us how miserably inadequate schools are in this matter. However, the duty of any reviewer of this book is simply to urge every one, especially the young, to get hold of it and ponder upon these vital matters.

JOHN STEWART COLLIS

RELIGION AS A WAY OF LIFE

[We bring together here seven short reviews each of which deals with the power and influence of Religion in building a Way of Life.

The first is written by the Editor of *The Inquirer* who himself has contributed substantially in promoting the cause of the fellowship of faiths. Elsewhere we publish an article from his pen, "Can Religion Save Civilization?"

The second refers to the Confucian Way, and in this so noted an authority as Lionel Giles brings forward several ideas of value to students of Chinese lore.

The third is the review of a study which will interest the head more than it will inspire the heart.

The fourth deals with the writings of an Occidental mystic, while the fifth treats of the magic of "savages" who seem to know a thing or two about which civilized people are ignorant.

The sixth is a criticism of Orientalists which we hope will be answered. There is certainly an increasing interest in Oriental religions and especially in Indian lore. The seventh, all too short a note, names useful publications of practical value, the study of which will be not only facilitated but enlivened in the light of the volume reviewed first—*The Brotherhood of Religions*.—EDS.]

The Brotherhood of Religions. By SOPHIA WADIA. Eighteen Lectures with an Introduction, a Foreword by Gandhiji, a Glossary of Oriental Words and a full Index. (International Book House, Ash Lane, Bombay. Indian Edition Rs. 1|8; Foreign Edition 4*s*. 6*d*. or $1.25)

In modern India, alas, religious rivalry is sometimes more bitter—more conducive to sporadic riots—than anywhere in the West at the present time, not excepting the standing feud of Catholics and Orangemen in Northern Ireland. Yet nowhere else is the essential harmony of religions so clearly understood; nowhere are the truths of religion more intuitively discerned than in India to-day. The paradox is more apparent than real, for the soil which produces spirituality produces also, in "younger" souls, religiosity. Not essential religion, but religiosity; not mysticism, but traditionalism; not prophetic religion, but priestly religion evokes rivalry and bitterness. How transform this rivalry into amity and brotherhood? How exalt the *illuminé* and the prophet over the partisan and the priest?

It is with these and similar questions that Sophia Wadia deals in *The Brotherhood of Religions*. The title accurately discloses the substance of the book, but not the pivotal affirmation interfusing its pages and every one of the eighteen lectures and speeches delivered to various societies, of which the book is composed.

Unlike the too facile tolerationists of the West, Sophia Wadia is not content merely to reconcile the conflicting elements of existing Faiths; she reveals their original *source*, and in revealing this source in the one Religion underlying all religions (Theosophy, "Wisdom Religion") she points also to the sullied streams—the corruptions which each religion suffers in its passage through the minds of men.

Very illuminating is her treatment, brief though it is, of the three stages of religious development; the period of the Teacher; the period of the systematisers and promulgators; the period of creedal formalism when the prophet is lost to the priest. Perhaps, however, she is a little too hard on the priest, poor fellow! Not every priest is an enemy of the prophet. If the priest is blind, he is offtimes faithfully blind, and his rightful "function", surely, is not to "*exploit* the religiously ignorant and the spiritual-

ly poor" (my italics) but to preserve that continuity of testimony without which the prophet's message might be wholly lost. He too has a mission to fulfil, though he forget, as do so many of us, that true religion is concerned not with belief, observance, dogma and rite, but with "daily living, hourly striving".

Towards what end is this striving? Towards spiritual perception. Towards realization of the one Universal Self which binds all selves in one—the realization through self-effort "that our own highest Ego is the Supreme Spirit, the one Self, the end of knowledge". All are radiations of the same Light, though it shines not equally in all beings.

This then, briefly put, is the central affirmation of this book. It is enforced by exegesis of passages from the *Gathas*, the *Gita*, *the Bible*, the *Koran* and so on; it is illuminated under various symbols, and unflinchingly applied to the problems of industrialism and social service. The basis of social service is education and the aim is self-responsibility. Clear up the physical slums—yes, but forget not the slums of the mind!

What is indeed astonishing—would that it were not so astonishing!—is the catholicity of this book. It is a catholicity which comes not of skimming the surface of things but of reaching down to bedrock, discovering the basis of Religion, and presenting this discovery, clearly, forcefully, with learning and insight, to audiences of Theosophists, Buddhists, Zoroastrians, Muslims, Israelites, Sikhs, "Brahmos" and others. All these are building-stones of the Temple that is to be; for, as Gandhiji says in his Foreword, "an understanding knowledge of and respect for the great faiths of the world is the foundation of true Theosophy—Wisdom about God".

LESLIE J. BELTON

The Analects of Confucius. Translated and annotated by ARTHUR WALEY. (George Allen and Unwin, London. 10*s.* 6*d.*)

It used to be thought that this collection of Confucius' sayings was published, if not by his immediate disciples, at any rate within fifty years or so of his death, for which the traditional date is 479 B.C. Modern research, however, has made it pretty clear that the book cannot have existed in its present form before the middle of the fourth century B.C., and some scholars would place it later still. Even so, it is the oldest surviving work of its kind in Chinese literature, and it is not surprising that we should find it full of difficulties, arising out of obsolete phraseology as well as contemporary allusions the significance of which has long been forgotten. Essentially, therefore, it is a book that needs reinterpretation in the light of new discoveries. Legge's translation, a wonderful achievement in its day, keeps generally to the lines laid down by Chu Hsi, who had diverged in many respects from the standard commentary of Chêng Hsüan. Now there is a tendency to discard much of Chu Hsi and to revert to the older and simpler commentaries of the Han dynasty. Most of the other English translations are based on Legge, an exception being that of Ku Hung-ming, which Mr. Waley would have done well to consult.

If we speak of the *Analects* as a difficult book, it is not that the subject-matter is abstruse or that the Confucian moral code is full of complexities. Like all the great world-teachers, Confucius was above all concerned with the simple rules of life and conduct, and his teaching is summed up by one of his leading disciples as amounting really to this: Loyalty to oneself and charity to one's neighbour. The two words in Chinese are *chung shu*, both of which have been much misunderstood by translators. *Chung* has come to mean loyalty to the sovereign, but Confucius evidently used the word in its other, original sense, in which it corresponds exactly to the Shakespearean precept "To thine own self be true", that is, obey the voice of conscience. Ku Hung-ming hit the nail

on the head when he translated *chung shu* "conscientiousness and charity". Mr. Waley has "loyalty, consideration", but explains that loyalty means loyalty to superiors, which does not cover the whole ground. I am glad, however, to see that he rejects the rendering "reciprocity" for *shu*; this originated with Legge, and has been very generally adopted because of another saying in which the word is immediately followed by the enunciation of the Golden Rule—in its negative form: "Tzu Kung asked, saying: 'Is there any one maxim which ought to be acted upon throughout one's whole life?'—The Master replied: 'Surely the maxim of charity (or fellow-feeling) is such; do not unto others what you would not they should do unto you.'"

Confucius, like Socrates, undoubtedly accepted the existence of a spirit-world, but preferred on the whole not to discourse on the subject. Chi Lu once inquired about men's duty to spirits. The Master replied: "Before we are able to do our duty by the living, how can we do it by the spirits of the dead?" Though this did not prevent him from taking a reverent part in the usual sacrifices and other religious ceremonies, he emphatically preferred sincerity of heart to mere outward show. He was well versed in ritual of every kind and displayed a keen interest in it; but he never lost sight of the principles underlying all ritual, never exalted ritual for its own sake. His attitude is clearly shown in a number of striking sayings: "A man without charity in his heart—what has he to do with ceremonies?" Asked what was the prime essential in ceremonial observances, the Master said: "Ah, that is a great question indeed! In all rites simplicity is better than extravagance; in mourning for the dead, heartfelt sorrow is better than punctiliousness." And he heartily commends the disciple who seizes the point that rules of ceremony "require a background", or in other words are only of secondary importance.

In view of all this, it is a great pity that Mr. Waley should appear to support the old mistaken idea that Confucius was so rigid and precise in his notions as to be a perfect slave to ritual. "Propriety", says Legge, "was a great stumbling-block in the way of Confucius." It is true that *li*, which Legge persistently translates "the rules of propriety" regardless of context, does seem to play a considerable part in the scheme of things as envisaged by Confucius; but this word, which originally denoted a sacrificial vessel and hence ceremonies in general, developed in course of time various other shades of meaning, including the ordinary rules of politeness and etiquette, the conduct suitable to all circumstances of life, and more especially the state of mind of which such conduct is the outcome, an inward sense of harmonious proportion and self-control. In many passages of the *Analects* this latter meaning is the only one at all admissible. Thus, in XIV, 44, the Master says: "If the ruler cherishes *li*, the people will be docile to his commands." Mr. Waley translates the sentence: "So long as the ruler loves ritual, the people will be easy to handle." This, in my humble opinion, is almost meaningless; as is also the rendering of III. 19: "A ruler in employing his ministers should be guided solely by the prescriptions of ritual"; and XII. 1: "He who can submit himself to ritual is Good." Again, in I. 15, the Master is made to speak with approval of one who is poor, yet delights in the Way; or "rich, yet a student of ritual". With all respect, I decline to believe that he ever said anything so inane. So much in the *Analects* depends on what Confucius elsewhere calls "the correct definition of terms".

These and a few other points on which I would join issue with Mr. Waley are more than counterbalanced by the numerous passages on which he has been able to throw new light. This result he has achieved by subjecting the received text to careful scrutiny and comparing it with other writings of approximately the same date, a task which no previous translator has attempted in anything like the same measure. The most notable in-

novation perhaps, is the drastic way in which he deals with the whole of Book X. Hitherto this has been regarded as describing the personal habits and idiosyncrasies of the Master himself. But Mr. Waley gives convincing reasons for its being actually a compilation of maxims from other works on ritual, to be taken generally and not applied to any individual. He aptly compares it with a Sanskrit work, the *Āpastamba Dharma-Sūtra,* probably contemporary with the *Analects,* in which several identical injunctions appear. It may disappoint some, while to others it will come as a positive relief, to know that such personal eccentricities as invariably taking ginger with his food, not conversing at mealtimes, not speaking when in bed, wearing a night-gown half as long again as his body, and changing countenance at every thunderclap or sudden squall of wind, need no longer be attributed to China's greatest sage. Much of the starchiness and formality which have been associated with him will thus disappear. There are, however, at least two paragraphs in Book X which must certainly refer to Confucius himself : " On one occasion, Chi K'ang Tzu having sent him some medicine, he bowed as he received it, saying, 'Not being familiar with this drug, I would not venture to try it.' " And " when his stables were burned down, on returning from Court, he said : 'Has any one been hurt?' He did not inquire about the horses " ;— the point being that in his solicitude for others Confucius never thought of his own loss, not that he was indifferent to the suffering of animals.

A great deal more calls for discussion in this new study of Confucius and Confucianism. A book in which the arguments are so subtle and the conclusions so far-reaching cannot be properly appraised within the limits of a short review and without the use of Chinese characters. If a general criticism may be permitted, I would voice my feeling that in his eagerness to upset erroneous interpretations and beliefs Mr. Waley, like most reformers, is apt to go too far. In the course of a brilliant introduction he even declares that we are justified in supposing that the *Analects* do not contain many authentic sayings and may possibly contain none at all ! Very little evidence is adduced to support such an extreme view ; and to my own way of thinking the sayings taken as a whole bear an unmistakable impress of authenticity and truth. They disclose a mind and personality which could hardly have been fictitious ; and, as in the classic example of Homer, if they were not uttered by Confucius they must be attributed to some one else of the same name.

LIONEL GILES

The Foundations of Living Faiths. By HARIDAS BHATTACHARYYA. Vol. I. (University of Calcutta.)

This book by the Head of the Department of Philosophy at Calcutta University is an interesting and valuable study in comparative religion. It deals with the three main branches of living faiths, the Semitic, the Aryan and the Mongolian, and, after a consideration of Prophecy and Revelation, proceeds to the idea of God contained in Hinduism, Judaism, Christianity, Islam and Zoroastrianism.

The author shews that, while religion is primarily personal, yet there have always been those to whom religion has meant a call to social duty, and he concludes that no religious community can dispense with either the quietist or the activist contribution to its spiritual development. Man responds readily to the appeal of a higher rationality and of better morality and the criterion of advance has always been the establishment of greater consistency between faith and practice, personal benefit and social need.

The author holds that there are certain fundamental beliefs without which no religion can satisfy the spiritual needs of man, of which the most insistent are the right understanding of the nature of God and His working and a right atti-

tude towards the world of sentient beings. It is by means of the prophets that such an understanding can be obtained, for they are to be regarded as speaking with the voice of God. The Prophet is the chief, though not the only, medium of Revelation, and that God can make His existence, character and purpose known to mankind is a belief found in all theistic faiths.

Religious development, the author believes, has always taken the direction of a fuller recognition of the unity and the immanence of God and of the brotherhood of man with its implications of social harmony and social service. Christianity made a notable contribution in proclaiming that the expected Messiah had come not only with a message to mankind, but also with a way of life, lived in the constant presence of God, for others to follow.

So it is shown how the races of India, Palestine and Arabia, from primitive and polytheistic beginnings, worked their way up to the idea of One omnipotent, omniscient and moral Deity, beneficent, just, forgiving and loving. That the Zoroastrian idea of God ultimately differs but little from this is proved by the prayer to Mithra quoted on p. 499 :

> Grant us good conscience and bliss, good fame and a good soul, wisdom and the knowledge that gives happiness, victorious strength—and conversation (with God) on the Holy Word.

The book has been well produced by the University of Calcutta Press and a full index is promised with the second volume to which all readers of the first will look forward expectantly.

MARGARET SMITH

Selected Mystical Writings of William Law. Edited with Notes and Twenty-four Studies in the Mystical Theology of William Law and Jacob Boehme, by STEPHEN HOBHOUSE. (The C. W. Daniel Co., London. 8*s.* 6*d.*)

The " pious and fervid " William Law was one of those whom Coleridge described as contributing in his own experience to " keep alive the *heart* in the *head* ". Certainly he deserves to stand with George Fox and with Jacob Boehme, to whom he owed a good deal, as one of the greatest Post-Reformation mystics. This may surprise the many readers who know him only by his *Serious Call to a Devout and Holy Life* which is not a mystical work. And his other writings have long been out of print. Mr. Hobhouse's volume, therefore, supplies a real deficiency—it is manifestly a labour of love as well as of thought and scholarship. He has taken his selections from nine of Law's chief mystical works, adding explanatory notes and a series of short essays of his own expounding some of the more difficult themes of mystical teaching. He writes as a " universalist Christian " himself, acknowledging that the mystical experience transcends the limits of sect and creed and that the eternal Self which the Christian has found in Christ, the Indian had found before in the Atman. And although Law did not always quite succeed in disentangling his spiritual vision from the exclusive claims of orthodox Christian theology, his whole emphasis was upon the Christ within that should come to life in the Soul. To Wesley, as to those who followed the Augustinian tradition in the Catholic Church, his conception, for example, of the atonement was unsatisfactory because it rejected the barbaric idea of Divine anger and retributive punishment. " It is ", he wrote, " much more possible for the Sun to give forth Darkness than for God to do, or be, or give forth anything but blessing and goodness." Every quality in life for him was good and only became evil through perversion, as the quality of fire " only becomes evil to that creature who, by his own self-motion, has separated fire from the light in his own nature ".

This conception of the wrathless love of God, which he owed to some extent to Boehme, is central in his teaching and he recurs to it frequently. He combined

in it inspiringly a belief in an eternally loving God and a recognition of natural law in all spheres of life which could only be transgressed at the cost of pain. He was a homely mystic as well as one of a rare spiritual insight, and he wrote beautifully.

HUGH I'A. FAUSSET

From My African Notebook. By ALBERT SCHWEITZER. (George Allen and Unwin, Ltd., London. 5*s.*)

Although slight in content, these stories by Dr. Schweitzer of his experiences with Galoa and Pahouin tribes in equatorial Africa will be read with interest. We confess to a feeling of sympathy with the remark of Joseph, the hospital assistant, that "the white man's an artful fellow". When thinking over the past relations of the white races to the African, we have to be thankful that, as a white timber trader said to the author: "What a good thing it is that the Negroes have better characters than we have!" Even in the matter of tribal laws, we find that the native master was responsible for all his slave did, and that "among primitive tribes", where the wife is sold to her husband, "her rights are better safeguarded than by the laws of civilized peoples".

There is a chapter on "Taboos and Magic", in which Dr. Schweitzer gives some instances of death and psychic illnesses following upon the burden of a taboo or curse. Magical powers are acquired "through a progressive series of initiatory rites", under the instruction of a fetich doctor, and it is the tradition that much can be effected by human sacrifice. Dr. Schweitzer believes that "Psychotherapy to supplement purely medical treatment is often much more necessary among savages than among white people." But perhaps Voodoos are conscious, and the hypnotists and psycho-analysers of these modern days are mostly unconscious, sorcerers! As things are, we can talk about the magic of primitive races, not realizing that, more often than not, we are studying degraded traditions that imply the existence in ages gone by of a knowledge of natural laws used for beneficent purposes.

A perusal of the recent *An African Survey*, by Lord Hailey, is essential for understanding the problems awaiting solution in African territories.

B. P. HOWELL

The Content of Indian and Iranian Studies. By H. W. BAILEY (Cambridge University Press. 2*s.*)

In a lecture delivered in May 1938, the Professor of Sanskrit in Cambridge University undertook a brief survey, for the benefit of beginners and undergraduates, of "The Content of Indian and Iranian Studies". In these days when the wisdom of the East is made available in diverse forms in Western lands by many an ambassador, Professor Bailey's account should be considered too elementary even from the standpoint of undergraduates of the University, to need any critical notice or discussion.

With the description of the *Mahabharata* as a "huge disparate collection", and the *Ramayana* as "less interpolated", and with the application of the term "Brahmanical hero" to Rama, who was a Kshatriya, a reviewer has as much right to disagree as to feel amused. Professor Bailey observes that some of the poems of the *Rig-Veda* "read with remarkable freshness" and deplores their fate in having been quoted "later in books of rather wearisome theology", but their alleged freshness and their fate alike are figments of imagination.

I would, however, heartily commend the concluding paragraphs of Professor Bailey's lecture to the earnest consideration of all researchers. He notes that for the magnitude of the subject, "the number of serious students has always been small in England", and holds the unremunerative character of the study responsible for such a state of affairs.

Professor Bailey refers to "the researches of almost a hundred and fifty years of Indian studies". The research has been accomplished by the systematic and sustained endeavour of a band of devoted scholars, foreign and Indian. But what has been the reaction of the West to the "content of Indian studies"? I do not believe it is very complimentary to Indian achievements. I wish Professor Bailey had examined the psychological reaction of the normal Western mind to the content of the Indian studies. Orientalists actuated by antiquarian interest may dive deep into the mysteries of language and literature relating to India and Persia. But quite apart from that sort of museum-interest, does Indian philosophy with its message of spirituality exercise any dynamic influence over the life of the West? Professors of Sanskrit in Western Universities should courageously answer that question in the interests of thought clarification.

R. NAGA RAJA SARMA

Upanishads for the Lay Reader. By C. RAJAGOPALACHARI. (Hindustan Times, Ltd., New Delhi. Paper, As. 6; Cloth, Re. 1/-)

Himalayas of the Soul: Translations from the Sanskrit of the Principal Upanishads. By J. MASCARO. With a Preface by Sir S. Radhakrishnan and a Foreword by E. J. Thomas. (John Murray, London. 3*s.* 6*d.*)

Vedic Prayers. By SWAMI SAMBUDDHANANDA. (Sri Ramakrishna Ashram, Khar, Bombay 21. As. 8 or 1*s.*)

Prayers, Praises and Psalms. Selections from the Vedas, Upanishads, Epics, Gita, Puranas etc. Trans. By V. RAGHAVAN, with a Foreword by M. K. Gandhi. (G. A. Natesan and Co., Madras. Re. 1|4)

The Life and Teachings of Buddha. By DEVAMITTA DHARMAPALA. (Fourth Edition. World Teachers Series, G. A. Natesan and Co., Madras. As. 12)

The Life and Teachings of Zoroaster. By A. R. WADIA. (World Teachers Series, G. A. Natesan and Co., Madras. As. 12)

The New Testament. Authorized Version. (The World's Classics, Oxford University Press. 2*s.*)

There is no field, economic or cultural, in which the law of supply and demand does not operate. Occasional publications may miss their mark, but when a number of related works appear almost simultaneously it may be taken as an indication of popular interest. That so many translations of the wisdom of the ancient East are being made into the most widely spoken Western tongue bespeaks both the conscious need of Western readers and the availability in abundance of that which can satisfy it, requiring only the processing which is the translator's function.

All of the little volumes included in this note bear the stamp of their Eastern origin. The ancient East in general and India in particular are the spiritual granary of the world. It is natural that in these days of soul famine many eyes should turn to the Orient and to the most ancient among the world's holy books, which, in the words of the Hon. Mr. C. Rajagopalachari, the Prime Minister of Madras, are "still the most modern and the most satisfying".

E. M. H.

Architects of Ideas. By ERNEST R. TRATTNER. (Carrick and Evans. $3.75)

In these days when there are too many books which profess to educate the layman in the mysteries of science, it is refreshing to find one which genuinely presents the reader with an intelligible and lucid exposition of the origin of scientific theories from Copernicus to Einstein. In this volume Mr. Trattner not only succeeds in this but also deals at length with the lives of the scientists who evolved these theories and of those who paved the way for them, and recounts the difficulties they underwent in order to proclaim their theories in the face of the opposition of orthodox scientists and of the Church.

In his introduction Mr. Trattner explains the aim of the book as follows :—

> What is important to us is that these theories are essential to a world-view which now embraces all the cardinal concerns of man. They carry us back and forth between a vast world of inconceivable magnitude and an equally vast sub-world of inconceivable smallness. Yet the linkage between them is very intimate. Just as it takes many different rays of light to make sunshine, so it takes many different sciences to give us a view of the whole as a *whole.*

The author divides the book into chapters devoted to Copernicus(theory of the solar system), Hutton (theory of the structure of the earth), Dalton (theory of the structure of matter), Lavoisier (theory of fire), Rumford (theory of heat), Huygens (theory of light), Malthus (theory of population), Schwann (theory of the cell), Darwin (theory of evolution), Marx (theory of the economic interpretation of history), Pasteur (theory of disease), Freud (theory of the mind), Chamberlin (theory of the origin of our planet), Boas (theory of man), and Einstein (theory of relativity).

The book is intended for the intelligent layman who will find it exceedingly interesting. It will urge him on to further studies of the theories here dealt with.

In the preparation of this book the author has consulted a large number of authorities. The addition of an index and bibliography increases its utility, and it is a valuable contribution to the dissemination of scientific knowledge. It is a remarkable piece of industry and may usefully be prescribed as a text-book in Intermediate Colleges.

T. S. L. NARASIMHAM

Young Offenders. By GERALDINE CADBURY. (George Allen and Unwin, Ltd., London. 3*s.* 6*d.*)

It is to be hoped that this book will find many readers, particularly among the advocates of flogging and the old Draconian method of dealing with those who offend against Society.

Mrs. Cadbury has the very best qualifications for the task she here set herself, for she has served for no less than 31 years as a magistrate in the Juvenile Court of Birmingham. She has also studied the problem of the child offender in America, Australia and elsewhere.

The book takes the form of a survey of the law and the young offender from the time of King Athalstan, and it would be impossible to lay it aside without appreciating the fact that it is not the child who has been in the dock, but the Society that, until practically modern times, maimed, maltreated and destroyed him.

Of the abominations perpetrated against childhood in this so-called Christian England there is here abundant evidence. Little children were executed for venial offences or put to work that causes the gorge of the reader to rise even after this lapse of time.

There is a brighter side, however, and it emerges as one tracks the slow—all too slow—amelioration of the old brutal system and the awakening of the conscience of Society to its responsibility for children who offend against its sacrosanct law for the protection of private property.

Mrs. Cadbury quickly sketches the past, but wisely devotes most of the pages

to what is being done to-day. Put in a word, the method of dealing with the "bad" child to-day aims at his reform, placing punishment where it rightly belongs—as one of the several agencies operating as a deterrent.

There will be found on page 129 an analysis of the domestic background of 264 cases. In all of these home conditions were bad, that is to say that there existed in one form or another in the home the ingredients warranted by the light of our knowledge of psychology to result in emotional disturbances in the children.

In so brief a review it is impossible to do justice to a very valuable contribution to the literature of penal reform.

GEORGE GODWIN

Socialism on the Defensive. By NORMAN THOMAS. (Harper and Brothers, New York and London. £ 3-0-0)

Mr. Norman Thomas could not have chosen a more provocative title for his book than "Socialism on the Defensive". Three times Presidential Candidate in Socialist interests, Mr. Thomas is certainly one most competent to write an analysis of the present-day political situation throughout the World. The book is opportune; it deals in a masterly fashion with the tangled problems of Stalinism, Trotskyism, Fascism, the Popular Front and other allied subjects which are confusing the rank and file of the Socialist Movement.

I am not going to suggest that Mr. Thomas has led the reader to any firm conclusions—far from it. It must be realised that Mr. Thomas himself is in a most embarrassing position; he is leader of the American Socialist Movement which has failed to report worthwhile progress so far. If Socialism is on the defensive, is it not partly because leaders like Mr. Thomas have all the while preached a Gospel of cautious and timid gradualism? The gigantic victory of the Russian Socialist Revolution in 1917 gave a spur to the Labour Movement throughout the World. It was followed by a post-War boom period which saw several Socialist Governments in office in different parts of Europe. Is it permissible to suggest that the brake on the Socialist Movement was applied at that period by leaders of Social Democracy who are to-day deploring lost opportunities?

The chapter on the Fascist State which Mr. Norman Thomas devotes to the growth of the Nazi Movement in Germany is the most illuminating in the whole book. While different sects of Socialists and Communists were engaged in internecine quarrels the National Socialist Party of Germany marched to power and smashed the powerful Labour Movement. One of the reasons for the failure of Social Democracy is that its leaders did not comprehend in time the nature of Nazism. In this connection Mr. Thomas quotes approvingly from Mr. Calvin Hoover :—

> The common ground upon which reactionary capitalists and revolutionary radicals have been able to stand has been their complete agreement that the Fascist State in Italy and the National Socialist State in Germany were created by capitalists and have remained the creatures of capitalists since their foundation... I went to Germany in the early fall of 1932 to watch Hitler's advent to power. I carried firmly fixed in my mind this popular error about National Socialism..... I was forced finally to recognise that National Socialism, although it derives its support primarily from the lower middle class, was still a true mass movement of distinctly anti-capitalistic character and implications. Instead of either a triumph for capitalism, as visualized by conservatives outside Germany, or a temporary victory for capitalism in its decadence as seen by the Communists, Hitler's victory had been a crushing defeat for capitalists..... When Thyssen and other Rhenish-Westphalian industrialists, with the connivance of the clique surrounding von Hindenburg, made their fatal deal with Hitler by which they betrayed von Sleicher, they were playing the same rôle with respect to their own class as that of the legendary Christian Governor of Ceuta who first led the Moors into Spain.

PULIN SEAL

The Mystery of the Androgyne. By THEODORE J. FAITHFULL, M.R.C.V.S. (The Forum Publishing Co., London. 5*s.*)

The publication of this illuminating work on psycho-analysis indicates the remarkable advance in its theory and practice. It is, in the words of the publishers, "a book which is concerned with the study of mental conflict, its removal, the restoration of happiness, and the attainment of maturity".

But of equal importance is the confidence with which the author turns, for a deeper understanding of his subject, to some of the Occult teachings, especially the ancient doctrine of Androgyny. In the title, he uses the word "androgyne", the Greek term for "man-woman" or "male-female", employed in many of the ancient writings. He says in his Prefatory Note that although "Psycho-analysis" is the term generally used, "Androgynology would be a more accurate and more appropriate word to describe the branch of psychological science which deals with the analysis and synthesis of the human psyche in its dual form of expression."

It is by means of the conception arising out of the term "androgyne" that the author arrives at the fundamental principle of his theory and practice—"All human beings, all animals, even more broadly speaking, all living things.. are both male and female." So we are born and so we will continue happily through life provided the male and female elements are correctly apportioned. But if the apportionment is faulty, if the boy or man has too much of the female, that is, introversion or passivity; and the girl or woman has too much of the male, that is, extraversion or activity, confusion and unhappiness will be the result.

It is the purpose and the function of psycho-analysis, says the author, to analyze the depths and to study the surface lives of these maladjusted people, in order to ascertain the cause of their difficulty and to determine the quickest and most effective way of overcoming it. How this is accomplished, how the individual becomes unified within himself so that in turn he or she may become matured and made ready for the further union of marriage, the author explains clearly and graphically in the three papers which comprise his volume —"The Dual Personality", "The Adjustment of Maleness and Femaleness in Children" and "The Re-education of the Introvert", together with several arresting illustrations. Not least interesting are the author's detailed records of the many strange and complicated cases which have come to him for treatment.

The book is rich in data, and here and there the author evidences wide reading acquaintance with some of the ancient writings; for the present work is reminiscent of the intuitive treatment given to both Androgyny and Asexuality in the Book of Dzyan, which was translated and interpreted by H. P. Blavatsky and used in part as the basis of her great work, *The Secret Doctrine.*

With three other books to his credit, with wide experience as a lecturer and years of experience as a practical psycho-analyst, Mr. Faithfull is eminently qualified to speak with authority. His book is extremely well written and contains ideas which are not only a valuable contribution to psycho-analysis in general, but helpful and revealing to the reader. *The Mystery of the Androgyne* is an informing work and one deserving of serious attention from professional and layman alike.

MERTON S. YEWDALE

Laughing Diplomat. By DANIELE VARÈ. (John Murray, London. 16*s.*)

A diplomat's career is no bed of roses and few diplomats manage to go through life cheerfully and yet be able to present a narrative of their career in so lucid a style as Signor Varè. Though born of an English mother and an Italian father (and married to an Englishwoman) Signor Varè has no marked British leanings. He decides on his diplomatic career at a dinner party in pre-war Berlin, giving up music, his favourite Muse, and his work takes him to such varied places as Rome, Vienna, Peking, Geneva, Luxemburg, Copenhagen and Reykjavik (Iceland).

With extracts from his *Hand Book of the Perfect Diplomat* as the background, Signor Varè presents the reader with a running account of his experiences as Italian Minister abroad. He has no misgivings as to the nature of his job and he goes through it with an eternal optimism and good humour. His scant respect for democratic principles and for the League of Nations may not entitle him to attention by future historians of Europe; but what is admirable in him is his light-hearted manner of facing obstacles which might try the patience of lesser men (witness his journey up the Yangtze Gorges), his broad outlook on men and matters, and his love of animals.

As is natural, Signor Varè yields to none in his admiration for Signor Mussolini and for the latter's work for the regeneration of Italy. Twelve years' stay in China makes him love that land of ever-recurring revolutions, famine and pestilence. He meets Marshal Chiang Kai-shek and a few Chinese war lords and his insight into the Chinese character is deep.

The author uses the diary form of narrative very often and the book is brimful of anecdotes; for example, the Zembla incident at a session of the League, when he secures seats for five Italians. Signor Varè radiates good cheer and is welcome in any company. The appellation "Laughing Diplomat" is the key to Signor Varè's career, a career many might aim at but few could attain.

T. S. L.

America and Our Schools. By J. HOWARD WHITEHOUSE. (Humphrey Milford, Oxford University Press. 2*s.*)

This little book contains an address delivered at the Annual Conference of Educational Associations last January. The author pleads for a closer friendship between America and England because such a friendship between the two English-speaking countries is of supreme importance to the world to-day.

If such a friendship is to be enduring it must be based, not necessarily on similarity of political objectives, but primarily on a greater recognition of the vast cultural and scientific contributions, briefly surveyed in this book, of the United States to the world.

The author recommends an intelligent study of American history in English schools to achieve this end, but emphasises that that history must not be tainted with either propaganda or political bias.

> A study of American history in a spirit of truth and sympathy would lead naturally to an increase in the spirit of friendship and co-operation. It would draw the two nations together in the only way by which nations can be drawn together—by mutual understanding and respect.

Nor, adds the author, should this study of history be limited merely to political and constitutional history but it should include also America's unique contribution to English literature. He suggests the formation, in the library of English schools, of a special section containing American books and publications. A brief bibliography of works of American writers which might form the nucleus for such a library is given at the end of this book.

ENVER KUREISHI

ENDS AND SAYINGS

Mr. Waldemar Kaempffert's exposition of the responsibility of men of science to civilization, in his article on "The International Brotherhood of Scientists" raises an important issue. He points out that all scientists, as votaries of knowledge, which is universal, owe their prime duty to that knowledge, and—as each is bound to all by the common tie of devotion to truth—to their brotherhood, which is cosmopolitan and international. Therefore their allegiance to their respective countries should take a secondary place, and their loyalty to their cause should come first. The fact, however, that in Russia, in Italy and in Germany men of science not only have sold their knowledge to their political bosses but have become nationalistic, out of fear or out of expediency, certainty not out of conviction, proves only too clearly that for all scientists truth does not come first.

Mr. Kaempffert claims that in his search for truth the scientist is like the mystic—dispassionate. There is some truth in this contention but not much. Dispassion—*Vairagya* in Sanskrit—is a quality which the spiritual man unfolds for a very different purpose. First, the occultist or soul-scientist is dispassionate not only in reference to his own enquiry and research, but also in every walk of life, particularly as regards his likes-dislikes, his attachments-aversions for objects of the senses. The occultist is dispassionate not only in the sense of being unconcerned about the ensuing results in the laboratory or the observatory, but further, he is without passion in the sense of being devoid of pride, prejudice and egoism in every sphere of action.

Moreover, the occultist, having realized that the basis of Nature is Life, has unfolded not only detachment and dispassion but also sublime compassion for every form of life. That dispassion has led him to perceive that the Law of Compassion operates incessantly in Nature, ever and always leading man to the realization that he is the disturber of that Law. The occultist will forego knowledge itself if obtaining it involves injury to any organism—unlike, say, the vivisector. The attitude of the occultist to knowledge is rooted in his motive, which is philanthropy. Because of this, when he comes to possess knowledge which would prove dangerous to humanity he refuses to impart it. The pledges of silence and of secrecy which the chela under training takes to his Guru have their *raison d'être* in this.

Because the modern scientist does not place the good of mankind above everything, including his own mental enlightenment, his motives as his methods are coloured by impurities. In his quest the materialistic scientist may be as dispassionate as the occult scientist, but in his motive he differs from the occultist, who is ensouled by Compassion absolute. To the materialistic scientist the gaining of knowledge is the goal; the goal of the occultist is the spiritual service of the race as a whole.

RAJA-YOGA OR OCCULTISM

By H. P. BLAVATSKY

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